

470

REPORT
OF THE
COMMISSIONERS
OF THE
CHURCH OF ENGLAND
IN
RELATION TO
THE
STATE OF THE
CHURCH
IN
ENGLAND
AND
WELSH
DURING
THE
YEAR
1840.

HALLS N. S.

PRINTED BY T. HODGKINS, NO. 1, BARNARD STREET,
LONDON. AND BY W. B. BARNARD, 1, THE BODLEY BUILDING,
OXFORD.

1840.

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A
S K E T C H
OF THE
RISE AND PROGRESS
OF THE
CHURCH OF ENGLAND
IN THE
BRITISH NORTH AMERICAN PROVINCES.

BY THOS. BEAMISH AKINS, ESQ.

HALIFAX, N. S.

PRINTED BY W. CUNNABELL, NO. 3 CONNORS' WHARF; AND
SOLD BY WILLIAM GOSSIP, AT HIS BOOK STORE,
GRANVILLE STREET.

1849.

Any profits that may arise from the sale of this work after payment of expenses will be appropriated in aid of the funds of the Diocesan Society of Nova Scotia.

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A SKETCH

OF THE

Rise and Progress of the Church of England

IN THE BRITISH NORTH AMERICAN PROVINCES.

CHAPTER I.

THE missions of the Church of England in the present British North American Provinces were set on foot and supported principally by the agency of the Society for Propagating the Gospel in Foreign Parts.

This Society, originating in the pious efforts of Dr. Bray, was incorporated by Royal Charter from William III., in 1701, with the avowed object of providing for the maintenance of ministers of the Church in the different "Colonies, Plantations and Factories" of Great Britain, by means of gifts and contributions to be obtained in England.

The following particulars, gathered from the published proceedings * of this Society, will suffice us in tracing the progress of Church missions in these Provinces from their commencement in the 18th century to the establishment of the first Colonial Bishoprick.

The spiritual destitution of the settlers in Newfoundland was among the earliest objects of the Society's solicitude. We find the following remarks in their first report, published in 1704.

“ Newfoundland has several settlements of English, with many occasional inhabitants as workers, mariners, &c., at the fishing seasons, to the amount of several thousands; but no public exercise of religion except at St. John's, where there is a congregation, but unable to sustain a minister.”

In May, 1703, the Rev. Mr. Jackson, then residing at St. John's, who had been previously depending for his maintenance on private subscriptions, was adopted as a missionary of the society, and a salary of £50 per annum assigned him for a period of three years.

In 1705 a memorial was presented to the society by several merchants trading to Newfoundland, praying that two missionaries might be sent to St. John's, and engaging that the people of the country should contribute to their support. The Rev. Jacob Rice was sent out about this time, by the Bishop of London, whether in accordance with this request or not, is uncertain.

Again, in 1729, we find the inhabitants of Trinity Bay, in Newfoundland, petitioning for a missionary to be sent among them, and at the same time offering to contribute towards his support, and to build a church. The society sent them the Rev. Robert Killpatrick, with a salary of £30 per annum. After remaining there for a short time, he removed to New York. About the year 1736 he returned to Trinity Bay, where he was welcomed by a nume-

* Hawkins' Missions of the Church—Reports S. P. G.

rous congregation, and remained among them till his death in 1741. He represented the average number of his congregation at 250 in summer, and that at Old Perlican at 200.

The Rev. Henry Jones was settled at Bonavista in 1725, and received a gratuity of £30 from the society that year, which was afterwards continued to him. In 1734 he represented his congregation to be in a flourishing condition, and the number of his communicants increasing.—Within the period of eight years, he baptised 114 persons, five of whom were grown-up persons. Mr. Jones was engaged for twenty-five years in missionary labours at Newfoundland. He established a school at Bonavista in 1726, and in 1730 he had nearly completed the erection of a church. After the death of Mr. Killpatrick, he officiated at Trinity Bay until the appointment of the Rev. Mr. Lindsay to that mission in 1749. The Rev. Mr. Peaseley, of Trinity College, Dublin, was appointed resident missionary at St. John's, about the year 1745. Mr. P. officiated to a crowded congregation at St. John's, and occasionally visited the out-harbours. He was removed to South Carolina in 1750.

The Rev. Edward Langman, of Baliol College, Oxford, was appointed to succeed Mr. Peaseley as missionary to St. John's and the out-harbours, at the request of the inhabitants, among whom he had been residing for some time previous.* On taking possession of his cure in 1752, Mr. Langman found the number of communicants to be thirty. Of the two hundred families which composed the population of St. John, at this time, forty were of the communion of the Church of England, fifty-two Roman Catholics, and eight Dissenters.† In 1759, he visited Placentia Bay and baptised fifty persons, nearly all adults. In the summer of 1760, he again visited the out-harbours, and by his report it appeared that there were, in Reneuse, twenty-five

* Report S. P. G. 1745. † Report S. P. G.

families, of whom nine were Protestants, and the Irish Romanist population 140 souls. In Fermeuse, nearly the whole population amounting to 100, were Roman Catholics. Ferryland, 64 Protestants and 86 Roman Catholics. During this visit he baptised 38 children. In 1761 he found at Bay of Bulls 45 families, of which 37 were Roman Catholics. About 1762, a church was erected at St. John's, under the direction of Mr. Langman, which was, however, not completed until 1773. This indefatigable missionary continued to discharge these laborious duties until his death, which took place in 1783. His allowance from the society was but £50 per annum; and he represented the little gratuities he received from his flock as very inconsiderable, and that "he had to go and beg from them as a poor man would for an alms." He appears to have lived on terms of Christian fellowship with his neighbours of other denominations: several families of Dissenters attending on his Ministry, and receiving the holy communion from his hand.* He was succeeded at St. John's by Rev. W. Price.

In 1768, the Rev. Laurence Coughlan, who for three years previously had been residing among the inhabitants of Harbour Grace and Carbonear, was appointed a missionary of the Society, and preached in Irish,—his congregation frequently included many Irish Roman Catholics. The natives attended his preaching very constantly. He administered the sacrament once a month to from 150 to 200 communicants.

The Rev. James Balfour was appointed missionary at Trinity Bay with the out-harbors of Old and New Perlican and Bonavista in 1765. "In acknowledgment of his services, his parishioners, soon after his arrival, built him a house. But after nine years spent in this mission, which was not less than forty leagues in circuit, he was removed to the more important station of Harbour Grace, vacant

* Hawkins's Mission.

by the resignation of Mr. Coughlen in 1773.”* In a letter, dated 1778, Mr. Balfour reported the population of Harbor Grace to consist of 4462 Protestants and 1306 Roman Catholics : the number of communicants varying 150 to 200.

He was succeeded in this mission by Rev. John Clinch. In 1787, a memorial from the inhabitants of Placentia Bay, was laid before the society, stating their willingness to contribute to the support of a clergyman in their settlement. His R. H. Prince William Henry, afterwards King William IV., then in command of a ship-of-war on the station, contributed handsomely towards the erection of the church, and presented them a set of communion plate.†

The condition of Newfoundland at the period treated of in the foregoing pages presented dangers and discouragements to missionary enterprise far surpassing any difficulties experienced by the Messengers of the Cross in that country or any other portion of British America at the present day. The population of the Island was of a much more fluctuating character than at present : it consisted of a few thousands, principally poor fishermen, thinly scattered among the innumerable bays and harbours of more than a thousand miles of northern seaboard, inaccessible, except by water, from the rough face of the land and the total absence of all roads, the missionaries were compelled to travel great distances by water, passing round headlands and promontories exposed to the swell of the wide Atlantic, in open boats and small fishing vessels, in order to reach the scattered stations under their spiritual care. In addition to the hardships and privations attendant on the performance of their duties, many of these men had to subsist on the scanty pittance of £30 or £40 assigned to them by the Society for Propagating the Gospel, then in its infancy, in addition to

*Hawkins' Missions.

†His widow, the present Queen Dowager Adelaide, is said to have lately contributed towards the rebuilding of this church.

the small and uncertain contributions of the people. Such trials required no ordinary degree of physical and mental energy to encounter. Supported, however, by the enduring faith which has characterized the true church of Christ in all ages, we see the missionary of the Church of England, at this early period, going forth to his work, in the face of every obstacle, cheerfully encountering the most terrific vicissitudes of climate, struggling for years with poverty, and at last finding a grave among the people whose spiritual care had been assigned him by the Great Shepherd of the flock.

From the year 1713, when Nova Scotia was finally ceded to the British crown to 1749, there is no record of the establishment of any mission within that province, the inhabitants were all French Roman Catholics, with the exception of the few residents at Annapolis Royal, where a military chaplain was occasionally stationed. The Society for Propagating the Gospel, however, assisted in supporting a schoolmaster at Annapolis from 1729 to 1738, and another at Canso between 1736 and 1743.* In the spring of 1749, the Society received the following communication on the subject of missions from the Lords of Trade and Plantations :—

“ WHITEHALL, April 6th, 1749.

“ His Majesty having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America, I am directed by my Lords Commissioners for Trade and Plantations, to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts, that it is proposed to settle the said persons in six †townships, and that a particular spot will be set apart in each of them for building a Church, and 400 acres of land adjacent

* Reps. S. P. G., 1730, 1744.

† These townships were laid out along the Atlantic coast of Nova Scotia.

thereto granted in perpetuity free from the payment of any Quit Rent, to a minister and his successors, and 200 in like manner to a schoolmaster. Their Lordships therefore recommend to this Society to name a minister and schoolmaster for each of the said townships, hoping that they will give such encouragement to them as the Society shall think proper, until their land can be so far cultivated as to afford a sufficient support."

"I am further to acquaint you that each clergyman who shall be sent with the persons who are to form this first settlement, will have a grant of 200 acres of land, and each schoolmaster 100 acres in perpetuity to them and their heirs, as also 30 acres over and above their said respective quotas, for every person of which their families shall consist; that they will likewise be subsisted during their passage, and for twelve months after their arrival, and furnished with arms, ammunition and materials for husbandry, building their houses, etc., in like manner as the other settlers. Their Lordships think proper that the Society should be informed that (except the garrison of Annapolis), all the inhabitants of the said Province, amounting to 20,000, are French Roman Catholics, and that there are a great number of priests resident among them, who act under the directions of the French Bishop of Quebec."

"At the same time their Lordships would recommend it to the consideration of the Society, whether it may not be advisable to choose some amongst others of the ministers and schoolmasters to be sent, who by speaking the French language, may be particularly useful in cultivating a sense of the true Protestant religion among the said inhabitants, and educating their children in the principles thereof.

JOHN POWNALL,
Solicitor, &c., 'Clerk of the Reports.'"

The Society resolved to act immediately on this recommendation, and undertook to send 6 clergymen and as many schoolmasters whenever the settlements were formed, and in reply to the communication urged the importance of setting apart land for the support of a bishop of the Church of England.*

The first missionaries appointed under the foregoing arrangements were the Rev. Wm. Tutty,† of Emmanuel College, Cambridge, and the Rev. Mr. Anwell, who went out with the first settlers to Halifax in the summer of 1749. Mr. Tutty was compelled to officiate in the open air, until the necessary church accommodation could be obtained for the new settlement. On laying out the town, a lot was assigned by government for the site of a church, and the building (St. Paul's) was soon after erected at the public expense, and ready for the reception of the missionary who preached his first sermon there on 2d September, 1750.‡

The German settlers, both Lutheran and Calvinists, were willing to conform to the Church of England, and attached themselves to her communion, so that in two years§ after the settlement (1752,) one half of the population professed themselves members of the church, and the actual communicants were between 5 and 600. The Rev. John Breynton the same year was appointed second missionary

* Hawkins' Missions, 355. Rep. of Society Prop. Gospel. The following resolution appears in the Report, "To help forward as much as in them lay the laudable intentions of the Lords Commissioners of Trade and Plantations, they cheerfully came to a resolution of providing clergymen and schoolmasters as settlements should be formed and the occasion of the colony should require."

† The name of Mr. Tutty does not appear on the list of settlers who came in the expedition with Governor Cornwallis, he probably accompanied those who arrived in July following. The names of Mr. Moreau and Mr. Anwell appear on the roll of settlers, the latter missionary was recalled by the society very shortly after his arrival.

‡ Hawkins' Missions, 355. Reports S. P. G.

§ Mr. Tutty administered the Lord's supper to the German settlers in their own language.

to the English inhabitants of Nova Scotia. Soon after his appointment, he established a school in which 50 orphans, besides other children, were diligently instructed.

On the death of Mr. Tutty, in the following year, the Rev. T. Wood, missionary from the Province of New Jersey, was appointed to Halifax. Mr. Wood also acted as a travelling missionary for several years. In 1763 he was removed, with the consent of the Governor and the churchwardens and vestry of St. Paul's,* to Annapolis, when the whole duties of the mission at Halifax devolved on Mr. Breynton. In 1755, Mr. Breynton estimated the inhabitants of Halifax at 1300, 300 of whom professed themselves members of the Church of England, and in 1763 the number of church people in the town at 950, and Protestant Dissenters at 350, the total number of inhabitants in and about Halifax being but 1300. The number of English communicants was 95,—German and French, 60. Again in February, 1769, his *Notitia Parochialis* stood thus—

Inhabitants in and about Halifax, including the army,	
Acadians and fishermen, by a late public survey,	5000
Roman Catholics, being Acadians,	200
Protestant Dissenters, many of whom occasionally	
attend the church and use its ordinances,	55
	<hr/>
	4450

So that there were 4450 who apparently conformed to the Church of England. The number of births was 200; burials, 190; constant communicants, including the Germans and French, 165.†

* Council Books of Nova Scotia.

† Minutes of Corresponding Committee S.P.G. in possession of the Bishop of Nova Scotia.

After the removal of the French priests, Mr. Breynton appears to have exerted himself in behalf of the Indians, who had by them been brought to profess themselves of the Church of Rome, and urged the society to provide them with religious instruction, by settling a missionary among them.* He was in the habit of officiating to the Germans in their own language, and in 1776 mentions in his correspondence with the society, his having administered the Lord's-supper to 500 men of Baron de Seiltz's Hessian Regiment, "whose exemplary and regular behaviour" he says "did them great honour."

The corresponding committee of the society at Halifax, consisting of the Governor, the Chief Justice, and the Secretary of the Province, at a meeting held on the 7th Feb'y., 1770,† signified to Mr. Breynton "their entire approbation of his constant vigilance and prudent care in promoting the designs of the venerable society in this Province," and expressed their sense of "the progress and happy effects of his labours in his parish church at Halifax, as well for his parochial care in visiting his parishioners, as from his respected life and doctrines," and concluded by soliciting the society to obtain for Mr. Breynton the honorary degree of D. D., as from his standing in the university of Cambridge, he was entitled to that dignity.

The following extract of a document apparently written by a Dissenter who had been reconciled to the Church, through the Doctor's instrumentality, is given by Mr. Hawkins‡ from the records of the society, as a tribute to the memory of this excellent missionary.

"As a person, who, during a residence of upwards of

* It does not appear from Mr. Hawkins' Notice of the Early Missions, or the Reports of the S. P. G., that any missionary was provided for this particular duty in Nova Scotia.

† M. S. Proceedings of Corresponding Committee.

‡ Hawkin's Missions 372.

twenty years in this Province, has deservedly gained the good will and esteem of men of all ranks and persuasions. He preaches the gospel of peace and purity with an eloquence of language and delivery far beyond anything I ever heard in America.”

The Rev. John Baptiste Moreau, formerly a Roman Catholic priest, and prior of the Abbey of St. Matthew, at Brest, who had been received into the communion of the church of England, was appointed minister to his own countrymen, and officiated for the first time 9th Sept. 1750, in the French tongue. Mr. Burger, a Swiss minister, who had taken great pains to commend the church liturgy to his people, was about the same time ordained missionary to the Germans. In 1752, five hundred Protestants of the Confession of Augsburg, recently arrived at Halifax from Mont-belliard, joined themselves to the Church of England, and desired to partake of the sacrament of the Lord's Supper. They were placed under the charge of Mr. Moreau, who reported his congregation that year to consist of 800 grown-up persons and 200 children. A supply of common-prayer books, in the French language, was this year sent to Mr. Moreau from the Society for Propagating the Gospel, and a number of French and English bibles, from the Lords of Trade and Plantations, for distribution among his flock.*

After the removal of the Germans from Halifax to Lunenburg, in 1753, there were “but 15 families left in the north suburbs. This small congregation not knowing any English, and wishing to have a place of worship, built themselves a small house upon the German burial-ground in Brunswick-street, in which they had prayers regularly every Sunday.” In the year 1760, a steeple was built on this house, and the next year the Rev. Dr.

* 500 English bibles were at the same time sent to Mr. Tutty, by the Society for Promoting Christian Knowledge.

Breynton preached there for the first time ; and it was on that occasion dedicated by the name of St. George's Church. 'The congregation followed the English Church's rules of doctrine, and appointed their elders and vestry.'*

Mr. Moreau accompanied his flock to Maligash, in June, 1753, and held his service every Sunday on the Grand Parade at Lunenburg, until a place of worship could be erected. At this time there were more than 200 German and French regular communicants. In a letter addressed by Mr. Moreau to the corresponding committee of the society at Halifax, in 1729—he says "after the great mortality which befel the people under my mission, from the years of 1752 to 1753, in which three-fourths died, the remainder, a small number, consisting of fifty-six families of Lutherans, Calvinists, Presbyterians, and Anabaptists, have under my labors and the blessing of God, become worthy members of the church." The number of his communicants was between 54 and 60. Mr. Bryzelius was, at the time, in charge of the German congregation at Lunenburg. "Mr. Moreau continued his useful labors, ministering in three languages to his congregation,—and extending his care to the Indians, several of whose children he baptised—till the year 1770, when he died."†

The Rev. Paulus Bryzelius, a Lutheran minister, was ordained by the Bishop of London to the charge of the German mission at Lunenburg, in 1767. Chief Justice Belcher and Gov'r. Franklin, in their letters to the society, speak in high terms of this missionary, and the C. Justice mentions his success among the young as surpassing their warmest hopes ‡. At Easter, 1768, he brought 46 young persons, for the first time, to the holy communion. Every Sunday he performed service in English at 10—in French,

* Records of the Parish of St. George, Halifax.

† Hawkin's Mission. ‡ Reports S. P. G.

at 12, and in German at 2. At his request, a supply of prayer-books, in the German language, was sent out by the society for the use of his congregation. In a letter to the corresponding committee at Halifax, dated Sept. 1769,* he mentioned his translation of Lewis's Catechism, and returned the number of children, under 12 years of age, within his mission, at 684,—of whom he himself had baptised 129, since his mission commenced. Again, at Easter, 1770, he computed the whole number of his communicants, English, French, and German, at 201,—30 of whom were admitted for the first time, on that occasion. Mr. Bryzelius died suddenly, on Good Friday, 1773. He was struck with apoplexy while preaching, and expired in half an hour.†

The Rev. Mr. Vincent officiated at Lunenburg as missionary and schoolmaster, from 1762 to 1765. He was remarkable for indefatigable application and moderate conduct in the course of his mission. Dr. Breynton and Chief Justice Belcher, in their correspondence with the society, speak of him in the highest terms. The former, in announcing his death in October, 1765, says, "it would be injustice to him not to assure you, that while his health permitted, no one showed more zeal and assiduity in his functions, and I am of opinion that his persevering in his duty even beyond his strength, has shortened his days."

The Rev. Peter DeLaRoche was ordained to the cure of Lunenburg in 1771. About this time, a large body of the Germans had separated themselves from the church, and built Calvinist and Lutheran meeting-houses; and had applied to the Rev. Mr. Mublinburg, President of the Lutheran Synod of Philadelphia, to supply them with a

* Journal of the Corresponding Committee in Halifax, S. P. G.

† Report S. P. G. 1774.

‡ Journal of Corresponding Committee.

missionary. That gentleman, it appears, discouraged their design, and recommended them to the care of the church, as being better able at the time, to provide for their spiritual necessities. This drew forth a vote of thanks to Mr. Muhlinburgh from the corresponding committee at Halifax, and a request that he would endeavour to obtain a deacon or schoolmaster, qualified, as expressed in his letter, to assist Mr. Bryzelius, in the German mission. In reference to these dissensions, the committee in March, 1770, earnestly recommended to their missionaries the "continuance of the utmost temper and moderation under the proceedings both of the Calvinists and Lutherans, and that no declaration or measure should be at any time used to disturb or prevent them in the full exercise of their religious principles and mode of divine worship."

In 1773, Mr. DeLaRoche prevailed on the people in his mission to build a school-house for the French, and to contribute to the support of the schoolmaster. Having turned his attention to the study of the German, he was in 1775 enabled to officiate in three different languages. At Easter this year, the number of his communicants were as follows: Germans, 120—French, 50—English, 30.*

He was a zealous hard-working clergyman, and his situation was rendered trying in the extreme by the many vexatious jealousies that existed in the congregations under his care, arising from the difference of language and opinion. During the period of the American war, he was frequently reduced to great extremities by the scarcity of provisions, and the very small assistance he received from the people. While resident at Lunenburg, he published several excellent sermons,† and a commentary on the

* Report 1774.

† The Gospel of Christ preached to the Poor, by Peter DeLaRoche, missionary. "Repent ye therefore, and be converted, that your sins may be blotted out." 2nd edition, printed at Halifax, 1787.

four gospels. The latter appeared weekly in the *Halifax Gazette* of 1777 or 8. He was removed to Guysborough in 1787, and the Rev. Mr. Money appointed to Lunenburg.

The Rev. Thomas Wood was the first missionary of the church of England who visited the interior parts of Nova Scotia during the year 1762. He went twice to East and West Falmouth, Cornwallis, Horton, Granville, and Annapolis, and was cheerfully welcomed by the inhabitants. He mentions the same year having attended the Roman Catholic Vicar General of Quebec, the Abbe Maillard, during an illness of several weeks; and at his request, the day before his death, read to him the office of visitation of the sick,* in presence of many of the French; and having performed on his remains the funeral service of the church of England in French, in presence of the principle inhabitants of Halifax, and a large assemblage of Indians and Acadian French. †

The following year Mr. Wood visited the eastern part of the Province, and officiated in September at Chignecto, (Cumberland.) He was shortly after removed to Annapolis. While there he applied himself to the study of the Micmac language, and by the assistance of some papers of M. Maillard, was enabled to publish an Indian grammar and dictionary. He sent the first volume of his grammar, and a Micmac translation of the creed and Lord's prayer to England, in 1766 ‡. He occasionally ministered to the Indians, in their own language.

Mr. Wood, at the request of the Governor, under the

* Hawkins's Missions 360—from Ms. letter Oct. 27, 1762.

† Report, 1764.

‡ This Manuscript was sent to the society for the purpose of being printed in three columns, Micmac in the middle, and English and French on each side. Report, 1765.

direction of the corresponding committee, made a missionary tour among the settlers on the river St. John, in the year 1769. On his arrival at Okpaak, the most distant Indian settlement, he was received by the chief, who handed him out of the boat, and immediately several of the Indians, who were drawn out on the occasion, discharged a volley of musketry, and invited him and Captain Spry to their council-chamber, as they called it, viz: the largest ouigoum or wigwam; and at their desire he offered up some prayers in the Micmac language. *

In July, the same year, he again read prayers to a large assemblage of Indians at St. Paul's church, Halifax, in their own language, the Governor † and many principal inhabitants being present. On this occasion the Indians sung an anthem before and after service. Before the service begun, a chief came forward, and kneeling down prayed for the prosperity of the Province, and the blessing of Almighty God on the King, the Royal Family, and the Governor. He then rose up, and Mr. Wood, at his desire, explained his prayer in English to the whole congregation. When service was ended, the Indians returned thanks for the opportunity they had of hearing prayers in their own language. In the following year, Mr. Wood again performed divine service at Halifax in the Micmac language, at the residence of Colonel Goreham, where a number of Indians had assembled. And in his letter to the society of 9th July that year, he mentions being engaged in translating the morning and evening-service into Micmac, so that one unacquainted with the language might read it, and that after a little practice the tone and emphasis peculiar to the language could be acquired. ‡

* Report S. P. G.

† Lord W. Campbell,

‡ Report 1768 and 9.

Mr. Wood had obtained great influence over the Indians, which was increased by M. Maillard's behaviour to him a little before his death. He was in consequence frequently called on both by Indians and French neutrals, to baptise their children and visit the sick. It does not appear, however, that his zealous endeavors for the spiritual welfare of the Acadian Indians, were properly supported. No mention is to be found of the appointment of a missionary, after his decease, to carry forward the work so ably begun, and the Indians in Nova Scotia at the commencement of the present century, had entirely relapsed into Romanism.

Mr. Wood remained permanently stationed at Annapolis and Granville till his death in 1778. He lived in peace and harmony with all denominations, the greatest part of the Dissenters in his mission attending on his ministry. In 1771 the inhabitants of these townships invited a missionary residing at Dedham, in Massachusetts, to come and settle among them. In their letter they stated that the most of them "had been educated and brought up in the congregational way of worship, and therefore should have chosen to have a minister of that form of worship, but that the Rev. Mr. Wood by his preaching, and performing the other offices of his holy function, occasionally amongst us, in the several districts of this country, had removed our former prejudices that we had against the form of worship of the church of England, as by law established, and had won us to a good opinion thereof, inasmuch as he had removed all our scruples of receiving the holy sacrament or the Lord's supper in that form of administering it,—at least many of us are now communicants with him, and we trust and believe more will soon be added.*" This ar-

* Hawkins' 362

arrangement was not carried into effect, and Mr. Wood continued in charge of both parishes.

The Rev. Joseph Bennett was the first missionary appointed to the townships of Horton, Cornwallis, Falmouth and Newport. He went to reside at Fort Edward, now Windsor, in January, 1763. At that time the population of the four townships did not exceed 1717 souls. By letter dated Jan'y. 27, 1776, he acquainted the society that notwithstanding the arrival of a Dissenting minister at Cornwallis, a spirit of benevolence and harmony was kept up among the people of all persuasions who assemble together for public worship. In December, 1769, he reported his mission to be in a prosperous condition ; the prejudices of the Dissenters against the Church, particularly in Windsor and Falmouth, were beginning to wear off—that his hearers at the former station had doubled their number within two years, and that at the former place most of the inhabitants frequented church, particularly the young ; in the same letter, favorable mention is made of Mr. Halliburton, the Society's schoolmaster at Windsor, who had fourteen scholars under his tuition. The number of communicants in the mission were 33. Again in 1772, Mr. B. reported the number of his communicants as follows : Cornwallis, 12—Windsor, 20—Newport, 9—Falmouth, 7. Four-fifths of the inhabitants of Falmouth came constantly to church.

Mr. Bennett was appointed itinerant missionary on the coast of Nova Scotia in 1775 or 6, a situation established by the society on the death of Mr. Bryzelius, in lieu of the German mission. This arrangement was made at the suggestion of Dr. Breynton, there being at the time several thousand inhabitants settled on the Atlantic coast of the Peninsula, between Cape Sable and Cape Breton, and on

the Bay of Fundy, beyond the reach of any resident missionary. Mr. Bennett first visited the harbours eastward from Halifax in 1775, and repeated his missionary cruise during the summer months of the following year, when he baptised thirty children and six adults. At Tatamagouche, on the Gulf shore, he administered the Lord's supper to 23 communicants. Mr. Bennett continued his itinerant labours for a number of years, exposing himself frequently to the most distressing hardships, having to pass through the woods, and ford dangerous rivers, in order to arrive at many of his stations. Year after year, he penetrated the numerous harbours and bays of the Atlantic coast of Nova Scotia, and those of the Gulf Shore, and on one occasion had the misfortune to lose his schooner, which was wrecked, and became a total loss. In 1780, he visited again Tatamagouche and Pictou, and on his return lost his way, and was detained a whole night in the woods. In the following year, enteebled both in mind and body from incessant labour and anxiety, he retired from duty, but was retained on the list of the society's missionaries, at a reduced salary. *

A church had been commenced at Annapolis in the year 1775, and preparations made for building another at Granville, under the superintendence of Mr. Wood. † In 1763, a subscription was opened among the people at Horton for purchasing a house to officiate in, and about 1770, a small church was erected at Cornwallis by Colonel Burbidge and Mr. Best, at their own expense ‡ A chapel

* Report 1779 and 1783.

† Hawkin's—Report S. P. G.

* Col Burbidge gave £100 to the object, and bequeathed four acres of Dyke Land in trust for the use of the church—Report 1783. In 1802, Mr. Belcher bequeathed the sum of £200 towards rebuilding the church at Cornwallis. It was completed under the direction of Col. Campbell and Jas. Allison, Esq. This bequest is said to have been made in token of respect.

was built at Windsor, about the same time, by subscription among the inhabitants, and used by all denominations. Mr. Bennett preached in this building in 1771. The inhabitants were principally members of the Church of England, Presbyterians, and Congregationalists. At Falmouth, Mr. Ellis usually preached under a tree near the old ferry, or in the tavern-kitchen, and at Newport in a private house. His congregation comprised persons of various denominations. He represented the people in Cornwallis to be well affected towards the Church, but not so in Horton. In 1776, he reported his communicants within the townships included in his mission at 90. Three years later, the inhabitants of Cornwallis expressed themselves desirous of having a resident minister of their own. The Rev. Mr. Bailey, who had been driven from his mission at Parrsborough during the war was sent to reside among them, but shortly after removed to Annapolis. The number of church-families in the township, at the time, was 20. At Falmouth, Newport, Windsor, divine service was performed by Mr. Ellis, who in his report, (1791), said "all bitterness is entirely over, and although some still profess themselves dissenters, they are often at church, and what is more, send their children regularly to catechism, which is every Sunday evening that I am at Windsor." *

In 1769, Mr. Eagleson, formerly a Presbyterian minister, but then recently ordained by the Bishop of London as a Church of England missionary, was stationed at Fort Cumberland, and occasionally visited the neighboring settlements. In 1778, the garrison of this place was besieged

and esteem for the character of the incumbent, the Rev. William Twining, whose zealous endeavours in the cause of gospel truth, had at length won the respect and admiration of his churchwarden, once his strenuous opponent. Mem. of Rev'd. Wm. Black.

* *Hawkins's Missions.*

by an American revolutionary force, and Mr. Eagleson taken prisoner by the enemy and carried off to New England, where he endured six months imprisonment. Having effected his escape, he returned to his mission, where he continued until 1788 or 9.

In the autumn of 1773, Mr. Eagleson, at the request of the inhabitants, visited the island of St. John, afterwards called Prince Edward's Island *, under direction from government and the corresponding committee. He preached at Charlotte-town three several times—visited St. Peters, Stanhope, Tracadie, Malpeck, and Prince Town, reading prayers and preaching at these places, to the satisfaction of the inhabitants, who appeared happy in an opportunity of hearing a Protestant minister for the first time since the island had been made a separate government.

It has already been mentioned that a committee existed at Halifax, in connection with the Society for Propagating the Gospel in Foreign Parts. It consisted of Lord William Campbell, the Governor, the Hon Jonathan Belcher, the Chief Justice, and the Hon. Richard Bulkeley, the Secretary of the Province. The Board was organized in 1769; in accordance with a letter addressed to Mr. Belcher by Dr. Burton, the secretary of the society, dated in April, 1769, in which the thanks of the society were communicated to that gentleman and Mr. Bulkeley, for their former exertions in behalf of the missionary cause; and they were requested to form themselves into a committee, and make such regulations and report such matters as they should think expedient, and a wish was also expressed that the Governor should preside and assist at their meetings, when his affairs would permit. A pledge was at the same time given to them, by the society, that "the utmost attention and every kind of respect" would

* Journal of Corresponding Committee.

be paid to their decisions, and that "all private applications of persons in their own behalf, would be suspended till ratified by their full consent and approbation." The first meeting of the board took place on the 13th June, 1769, after which they usually held their meetings quarterly. The manuscript journal of the proceedings of this committee, during the six years of their existence, exhibits care and attention to the interests of the church, and a particular desire on the part of its members for the preservation of harmony and fellowship with the several denominations of Christians throughout the Province. *

An annual meeting of the clergy usually took place at Halifax during the week after the first Sunday after Trinity, to report on the state of their missions, and a sermon was preached at St. Paul's on the occasion. At their annual meeting in June, 1770, the committee and clergy, with the dissenting ministers, and his Majesty's Council, and the House of Assembly, all attended at church, and heard an excellent sermon from Dr. Breynton, which gave unusual satisfaction.†

The number of the clergy of the Church of England within the Acadian Provinces, between the years 1789 and 1793, did not exceed 12. There were none in Canada, and no place of worship connected with the communion of the church. The clergy of British America were under the episcopal jurisdiction of the Bishop of London, who also ordained for the Colonies, and still possesses this latter power conjointly with the Colonial Bishops. ‡

* The following appears among the instructions of the society to their missionaries :—"To recommend and promote brotherly love and Christian charity, particularly among all Protestants, where you exercise your ministerial functions."

† Report S. P. G. 1771.

‡ The two Archbishops have also the same power, under the act of Parliament.

After the influx of Loyalists in 1783, the clergy throughout the diocese of Nova Scotia began to increase in numbers. In the year 1786 their names and stations stood thus:

NOVA SCOTIA.—Dr. Breynton, at Halifax ; Jacob Bailey, Annapolis ; Peter DelaRoche, Lunenburg ; Wm. Ellis, Windsor ; Joseph Wiswell, Cornwallis, Horton, and Wilmot ; J. Eagleson, Cumberland ; Roger Veits, Digby ; George Panton, Yarmouth ; Isaac Brown, superannuated. J. W. Weeks in Halifax.

NEW BRUNSWICK.—Samuel Cook, at Fredericton ; John Beardsley, at Maugerville ; James Scovil, Samuel Andrews, Richard Clarke, and Geo. Bisset, lately arrived from the United States, and not yet appointed to stated missions. Mr. Bissett was stationed at St. John after the removal of Mr. Cook to Fredericton ; he was succeeded by Dr. Mather Byles, of Portsmouth, who had removed with the loyalists to Halifax, where he was chaplain to the garrison for several years.

NEWFOUNDLAND.—Walter Price, at St. John's ; James Balfour, at Harbor Grace and Carbonear. Trinity Bay, vacant. *

CANADA.—John Stewart, at Cataroquoi, and Mohawk Indians ; John Doty, at Sorel——Quebec——Montreal.

CAPE BRETON.—Ranna Cossitt, at Sydney.

The society had also four schoolmasters in Nova Scotia, one in New Brunswick, one in Canada, and one in Newfoundland.

On the formation of a Representative Government in Nova Scotia, in 1758, one of the first acts of the Assembly was that passed in the 33d year of the reign of his Majesty King George the II., for the establishment of religious public worship within the Province. This act declared

* Mr. Clinch at Trinity Bay in 1788.

the "sacred rites and ceremonies of divine worship, according to the liturgy of the Church established by the laws of England, should be deemed the fixed mode of worship in the Province, and the place where such liturgy should be used, should be respected and known by the name of the Church of England as by law established." Ministers of the Church were by the same act, required "to produce testimonials from the Bishop of London, to assent to the book of common prayer, and subscribe to the orders and constitutions of the Church, and the laws established in it. On compliance with these requirements, the Governor was directed to induct the Minister "into any Parish that should make presentation of him," and the Governor and Council were authorised to suspend and silence any other persons assuming the functions of Ministers of the Church of England. This jurisdiction of the Governor and Council, (says Murdoch in his *Epitome of the Laws of Nova Scotia*),* is supposed to be taken away by the subsequent erection of Nova Scotia into an Episcopal See. The second clause of the act provided that "Protestant Dissenters from the Church of England, whether they be Calvinists, Lutherans, Quakers, or under what denomination soever," should have free liberty of conscience, and might erect and build meeting-houses for public worship, and choose ministers for performing divine service according to their opinions,† and contracts between their clergymen and congregations, were declared valid, and all such Dissenters were declared to be excused from rates and taxes for the support of the Established Church of England,‡ and these privileges are all declared to extend to Roman Catholics|| by a subsequent law. Ministers of the

* Vol. 1. page 181.

† Nova Scotia Laws, vol. 1, page 7.

‡ The law on this subject in Prince Edward Island, is precisely similar to that in Nova Scotia, See P. E. Island statute, 43 Geo: 3, chapter 6. The first two clauses of which are copied from the Nova Scotia statute of 1758.

|| Act of 1827, 8 Geo. 4, c. 33.

Church of England not nonforming themselves to the rules prescribed by the canons of the church, are declared to be subject to the penalties and censures declared therein, and none other. Other statutes passed in this and the following years, provide for the erection of Parishes throughout Nova Scotia, by order of Governor and Council, and the appointment of churchwardens and special vestries in each parish, with corporate powers to hold lands for the benefit of the parish church. *

In the year 1758, Governor Lawrence issued a proclamation to the people of the Old Colonies, inviting them to settle the French lands along the Bay of Fundy and Basin of Minas, lately vacated by the Acadian French, and made grants of several townships, each to a number of proprietors. In many of these grants a reservation was made for the first minister,† of one share, for the glebe 600 acres and for the school 400 acres. Portions of these lands have been brought under cultivation, and constitute valuable glebes, but the greater part is still in a wilderness state. These grants of school lands were considered to have been made in conformity with the arrangement entered into by Government in 1749, with the Society for Propagating the Gospel in Foreign parts; and the schoolmasters in connection with that society in Nova Scotia, have from time to time occupied and improved many school lots in various parts of the Province.‡

From the tenor of the royal instructions to the Governors of Nova Scotia, the correspondence from the year 1749 to the present time between Government and the

* Laws of Nova Scotia, 33d Geo. 2, chap.3. By this act, the two church wardens and twelve special vestrymen are to be elected annually by the parishioners.

† This has been usually understood not to refer to the ministers of the Established Church|

‡ Bishop's Report on school lands, 1846. Council Journals.

Society for Propagating the Gospel, as well as the nature of the trusts formerly created of glebe and school-lands in conjunction, throughout that Province, it would appear to have been the intention of Government to place the school lands exclusively in the hands of the Church of England. The propriety of the course pursued has been frequently questioned in the Legislature, particularly with respect to the townships settled under Governor Lawrence's proclamation, between 1759 and 63, where the majority of the grantees were supposed to have been Protestant Dissenters. The question as to the right of the Church to administer the school-lands in *Nova Scotia, was brought fully before the notice of H. M. Government in 1839, when the Provincial Legislature passed an act to vest them all in trustees for the general purposes of education. The British Government refused to sanction this bill, and declared, after hearing the opinion of counsel in England as to the rights acquired by the Society for Propagating the Gospel, that all school-lands already occupied and improved should be preserved to the Church, and Lord John Russell, in his Despatch, expressed some doubts whether it would not be proper and just to admit the claims of the Church to a portion of the lands yet unoccupied. †

In the two Provinces of Canada, a provision was made by the act of Parliament passed in the year 1791, ‡ commonly called the Quebec act, by the allotment of lands for the support of a Protestant clergy ; and the Crown was empowered by the act, to authorize the Governors of both Provinces, with the advice of their Executive Councils, to

* These school lands, with a few exceptions, are of little value, and in some parts of the country, scarcely worth the expense and trouble of fencing.

† See Lord John Russell's Despatch to the Governor of Nova Scotia, on the subject of the school lands, in 1839. *Assembly Journals*, 1840.

‡ 31 Geo. 3, chapter 31.

erect in any township or parish a parsonage-house according to the Establishment of the Church of England, and to endow the same with lands; and the Governors were empowered to present to such rectory or parsonage, an incumbent of the Ministry of the Church of England, who should hold the profits and emoluments on the same terms, and be liable to the performance of the same duties, as the incumbent of a parish or rectory in England: subject, however, to all rights of institution, and all other spiritual and ecclesiastical jurisdiction and authority, which have been or may be lawfully granted by the King's letters patent to the Bishop of Nova Scotia. *

The Upper Canada statute, 37 Geo. 3, chapter 2, provides for the appointment of parish officers in that part of Canada. The householders in each parish or township, by this act, choose one churchwarden, and the minister of the Church of England the other, who when sworn into office have corporate powers to hold goods and chattels, &c. Dissenters of all denominations are tolerated and protected by law in Canada, as well as in the other British Provinces, and their contracts connected with the support of public worship capable of being enforced by law. In the Province of New Brunswick, the Provincial statute vests the power of electing the wardens and special vestry in the pewholders of the several parishes throughout the Province. The churchwardens and vestry are there a corporation to hold lands, and possess more extensive powers by law than in Nova Scotia. Their duties are defined by statute, and there are several parishes incorporated by special enactment.

ADVOUSONS.—In Nova Scotia, the advouson †, or right

* This act was passed before the appointment of a Bishop of Quebec.

† Nomination is the substance of the advouson. Presentation and nomination usually accompany each other, though they may be separated.

of nomination, it would appear, is in the parishioners.* The Provincial statute, 32 Geo. c. 5, empowers the Governor to induct a minister into any parish that shall make presentation of him, such minister first presenting testimony of his license from the Bishop of London, (there was no Colonial Bishops at the time), and in other respects conforming himself to the orders and constitution of the Church of England, and the laws therein established.† There are about 25 parishes legally constituted in the Province of Nova Scotia. Owing to the limited contributions usually made by the parishioners towards the support of their rectors, in the country parishes, the act of presentation on the part of the people has fallen into disuse, and the Bishop whose duty it is to assign stations to all missionaries in Nova Scotia, has usually sent a clergyman to a vacant parish as a missionary of the society, tho' never it is supposed, without first consulting the wishes of the people on the subject. The Society for Propagating the Gospel, it would appear from the early records of their proceedings, have always respected this right, whether vested in the Governors of the Provinces or the parishioners, and we find in their reports mention frequently made of clergymen who have been presented to benefices, both in Nova Scotia, New Brunswick, and Canada, having been "adopted as missionaries of the society," with an allowance as such. These Nova Scotia statutes were in force within the Province of

* This subject has never been adjudicated upon in Nova Scotia. In 1825, some difficulties occurred respecting the presentation to the parish of St Paul's, Halifax; but in that case the incumbent had been elevated to the bishoprick, and the Crown was consequently entitled to the next presentation by law.

† Immediately after the passing of this law, a memorial was laid before Governor Lawrence, signed by the Council and principal inhabitants of Halifax, presenting the Rev. John Breynton, and the Rev. Thomas Wood, to the Governor, to be "inducted into the parish church of the town of Halifax." They were accordingly "inducted into the joint real actual possession of the said church, with all the rights, &c. belonging." Report S.P. G. 1760.

New Brunswick until 1791, * when they were declared to be no longer so by a special enactment.

There are no ecclesiastical courts in America. The Bishops possess no temporal or spiritual power beyond that which is necessary for the internal government of the church. In Nova Scotia, the clergy are, by Provincial statutes, made subject to the penalties and censures declared in the canons of the Church, and none other, and in the other Provinces, some of their duties are defined by local laws. The Colonial Bishops exercise a kind of patriarchal authority over their clergy, much resembling that of the primitive ages of the church, and have never yet found it necessary to call in the aid of law or courts of justice, in the government of their dioceses.

* The latter part of the 3d clause of the New Brunswick act, 26 Geo. 3 chapter 4, which deprives clergymen of their benefices on being convicted before any court of oyer and terminer, of departing from the order of the ritual of the Church of England, in their churches : says, " it shall be lawful in such case for the Governor to collate to the benefice or promotion, as if the person so offending as aforesaid, was dead."

CHAPTER II.

DIOCESE OF NOVA SCOTIA.

The establishment of Episcopacy in America, had been an object of solicitude on the part of the members of the National Church, both in England and the Colonies, from the period of the Restoration to that of the American Revolution.

As early as the year 1673, King Charles 2d proposed to send a Bishop to Virginia, and the Rev. Dr. Murray was nominated for the purpose ; but reasons of state are said to have interfered with the accomplishment of the design. * In 1705, an application was made from the Colonies, signed by 14 clergymen assembled at Burlington in New Jersey, to be supplied with a suffragan to visit the several Churches, and the Society for Propagating the Gospel in Foreign Parts having taken up the subject, embodied the substance of the petition in a memorial to the Crown, in 1709. Stimulated by repeated appeals from the Colonies, the Society again renewed their application to the Crown, by a memorial dated June, 1715, in which it was stated that a site had been fixed upon for the residence of a Bishop, at Williamsburgh in Virginia, and another at Burlington in New Jersey, at which latter place they had made purchase of a house and lands for his residence. The appointment was again prevented, owing as it was

* Life of Bishop Hobart. Hawkins's Missions of the Church.

supposed, to the breaking out of the Scotch rebellion, and the political opposition of Sir Robert Walpole's administration to a clergy suspected of favoring the Stuart family.* Applications on the subject from the clergy of America continued to be made until 1723, when two clergymen, Talbot † and Welton, received consecration from the non-juring Bishops, and proceeded to America, but interference on the part of the British Government of that day prevented these two Bishops from exercising their functions.

About the period of the troubles in America, the question of the Episcopate had again become the topic of much discussion on both sides of the water, and at length the desires of those who favored it were crowned with success. In 1784, the Episcopal office was once more conferred on the American Church, in the person of Dr. Seabury, who received consecration from the Scotch Bishops, and five years after, Drs. White and Provost, of New York, received consecration at the hands of Moore and Markham, the two English archbishops.‡

The Bishoprick of Nova Scotia had been resolved on in 1784, and Dr. Chandler, § of New York, fixed upon to fill the see. He declined the dignity, and recommended his friend Dr. Charles Inglis, formerly rector of Trinity church, in that city, who had for many years taken an active part in the discussions relating to American episcopacy. Dr. Inglis was accordingly consecrated first Bishop of Nova Scotia, in 1787,§ with ecclesiastical jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, and the Island of Newfoundland.

* Hawkins's Missions of the Church, page 336.

† Mr. Talbot had been in America many years, and was among those most actively engaged in advancing the cause of American episcopacy.

‡ The Moravian Church had two Bishops in America, in 1750.

§ Bishop Hobart's Memoirs. Hawkins.

§ The same year with Bishops White and Provost, of New York.

At the period of the Bishop's appointment, there were eight clergymen of the Church of England in the Province of Nova Scotia, six in New Brunswick, two in Newfoundland, one in Cape Breton, and two or three in the Canadas. There were at the time but five schoolmasters connected with the Church Missions in the whole diocese. These schoolmasters enjoyed a small stipend from the Society for Propagating the Gospel. The allowance from the Society to its missionaries varied from £35 to £70 sterling per annum, in addition to which each minister enjoyed a small allowance from Government. The sum of £10 was also allowed by the Society for a library, on the establishment of a mission, and a supply of bibles and prayer books, for distribution, by the missionary, were regularly furnished.

At the conclusion of the revolutionary war, a number of loyalist families, chiefly attached to the Church of England, settled in the western part of Nova Scotia, in the Province of New Brunswick, and in the Canadas, and eight or ten clergymen who had been missionaries of the Society in the Old Colonies, distributed themselves throughout the diocese. The Dissenters, who then formed a large portion of the population of Nova Scotia, were scantily supplied with pastors, and the want of spiritual instruction was felt throughout the whole Province. The Governor in a letter to the society, dated 1785*, mentioned the destitute state of the settlers on the Atlantic coast eastward from Halifax, and on the Gulf Shore, where the inhabitants were chiefly composed of loyalist refugees about 2000 in number, all new settlers, and pointed out Ship Harbor, Sheet Harbor, Country Harbor, Chedabucto Bay, Antigonish, Mirigomish, etc. as stations where missionaries would be eminently useful, Mr. Dela Roche was accordingly despatch-

* Report S. P. G. 1786.

ed as a visiting missionary to Chedabucto (Guysboro'), in 1787, and a short time afterwards three schoolmasters and catechists were stationed at convenient distances on the Atlantic coast, and another sent to the negro population of Tracadie. These stations on the eastern shore were kept up by the Society until 1830.

The Society for Propagating the Gospel having found themselves under the necessity of discontinuing their salaries to the missionaries in the independant States, engaged to provide for such as were willing to remove to his Majesty's Colonies, and the Government was induced to cooperate in the design, making an additional provision for ministers in the Provinces of Nova Scotia and New Brunswick. In accordance with this arrangement, the Rev. Samuel Cook, of Shrewsbury, New Jersey, the Rev. John Sayer, of Fairfield, New England, and the Rev. Mr. Beardsley, formerly missionary at Poughkeepsie, in the State of New York, were appointed to the Province of New Brunswick. They were soon followed by Mr. Bisset from Rhode Island, and Messrs. Scovil, Clarke, and Andrews, from Connecticut.*

Mr. John Sayer and Mr. Beardsley came to the River St. John, with the loyalist settlers, in 1783. Mr. Sayer spent the winter of that year at Maugerville, about sixty miles above Fort Howe, and preached to a mixed congregation of refugees and old settlers, in the Congregationalist meeting house.† Two other loyalist clergymen, Mr. Isaac Brown, of New Jersey, and Mr. Walter, settled in Nova Scotia. The latter was stationed at Shelburne, and the former, a very old man, was superannuated on an allowance from the Society. Dr. Mather Byles, of Boston, was stationed at Halifax for several years as Military Chaplain. He was afterwards removed to St. John.

* Report 1786. † Report 1784.

Mr. Cook was a most active and zealous missionary, and may be considered the father of the church in New Brunswick. He arrived at St. John in the autumn of 1785, where he was gladly received by the people, who had about eight months before purchased a house 36 feet by 28, for a church, but had been unable to render it comfortable for divine worship. Mr. Cook called a vestry-meeting, and the sum of £90 was collected in three days which enabled them to plaster the interior, and erect a gallery. He was removed to Fredericton, formerly St. Anns, in August following, and his place supplied by Mr. Bisset. The Sunday following his arrival at Fredericton, he preached to a congregation of about 70 persons, in the King's provision store, the windows of which were afterwards glazed, and a reading desk placed there, and pews erected, for the convenience of the congregation. In October they proceeded to organize their parish by the appointment of churchwardens, special vestries, and other parish officers, and on Christmas day following, the Lord's supper was administered to 14 communicants.*

At the request of the Governor, Mr. Cook undertook, in the month of November of that year, to visit Passamaquoddy Bay, and the town of St. Andrews, then recently laid out, and consisting of 200 houses. He also paid a visit to Campobello, Digedeguash, and the surrounding settlements, baptised 78 children and adults, and made arrangements for the establishment of a resident missionary. From the conversations he held with the leading inhabitants, he expressed himself in a letter to the Society persuaded that a Church of England missionary would be very acceptable in the place, though many of the settlers

* Report S. P. G.

were of the Kirk of Scotland. * Mr. Cook remained stationed at Fredericton until 1795, when his valuable life was brought to a sudden termination by the upsetting of his canoe in attempting to cross the river near the town.

A grant was made by Parliament about the year 1787 of £2000, for the purpose of building churches in the Province of New Brunswick.

In Nova Scotia, the number of missionaries were increased by the addition of Mr. Bernard Houseal to the German Mission at Halifax in 1785, Mr. Shreve lately ordained by the Bishop of London to the Parish of Parsborough, and Mr. Money to Lunenburg in 1787. About 1791, Dr. Mather Byles was appointed to Saint John, and Mr. Oliver Arnold was officiating at Sussex Vale, Mr. Frederick Diblee at Woodstock, and in 1793, Mr. George Pidgeon at Belle Isle. This gentleman was afterwards removed to Fredericton, on the death of Mr. Cook, in 1795.

The first act of Bishop Inglis on arriving at his see, was to obtain means for the establishment of a seminary of learning in connection with the Episcopate. The design of establishing a public grammar school at Halifax, had been in contemplation as early as 1769, and the Rev. Mr. Smith, Provost of the College at Philadelphia, † applied to for procuring a person properly qualified to take charge of such a school. The committee at Halifax, in correspondence with the Society for Propagating the Gospel, at their meeting held in October of that year, determined on submitting the subject to the consideration of the parent society, and on the 17th of October, 1770, resolved on recommending that the allowance to schoolmasters, throughout the Province, should be withdrawn, and devoted to the support of a "Public Seminary," that it was their opinion the fund would be so enlarged by liberal

* Report 1786. † M. S. Minutes of Corresponding Committee.

subscriptions, from the principal inhabitants of the Province, as to become an ample support for a gentleman of learning and respectability to engage in the trust, "that in consideration of the examples to youth in the capital from a mixture of troops and navy, they were further of opinion that a Seminary or Collegiate School should be more safely and usefully established at Windsor, the nearest country-town, and where the youth to be trained up would have less avocations from their studies and pursuits in learning." They also referred to the fact of the Governor and Council having reserved some vacant lands in Cumberland for the endowment of a Seminary to be established at Windsor.

In 1783, the subject was again brought forward and urged upon the attention of Sir Guy Carleton, the Governor General, by five clergymen of New York, of whom Dr. Inglis was one; and in 1786, Dr. Barrington, afterwards Bishop of Durham, drew up a paper which was submitted to Government, entitled "Thoughts on the establishment of the Church of England in Nova Scotia," recommending the endowment of a Seminary of learning, to furnish a regular succession of Ecclesiastics. After a lengthy and protracted correspondence on the part of the Bishop of Nova Scotia, with Lord Dorchester at Quebec, and the public authorities in England and Nova Scotia, an Academy was opened at Windsor, on the 1st November, 1788, under the direction of the Bishop, the Provincial Legislature having previously voted £400 sterling for its support. The Royal instructions on the subject of schools were laid before the Legislature on this occasion, and their proceedings contain a Resolution* "for the speedy

* Bishop of Nova Scotia's Letter to the Archbishop of Canterbury. Dec. 1767. Bishops' Memoranda published at Halifax in 1886.

establishment of a public school in a central situation, that an exemplary clergyman of the Established Church should be placed at the head of the school, that a Professor of Mathematics be provided, and that the Bishop of Nova Scotia be requested to procure these officers." The propriety of establishing a College was also suggested, upon which the "members were recommended to consult their Constituents, that they might come prepared at the next session, to give the fullest information on the subject." Accordingly, the following year an act of the Legislature was passed, by which £400 sterling was granted, for ever, towards the support of a College at Windsor, and also constituting the Governor of the Province, the Chief Justice, the Secretary, the Speaker of the Assembly, the Att'y. and Solicitor General for the time being, Governors of the College, with corporate powers to hold lands and make statutes for its government, and to appoint Presidents, Professors, and other officers, (the President always to be a clergyman of the Church of England.) The sum of £500 was at the same time granted to purchase a proper situation for the College, and the Governors empowered to employ temporary Professors for the immediate education of youth, until a sufficient building should be erected, and a charter obtained from the Sovereign, to authorize the opening of the College in due form. *

The whole proceedings of the Provincial Legislature relative to the College, are evidently characterized by a disposition not unfriendly to the Established Church, and the Dissenters in the Assembly freely united with the Churchmen in making the provision desired by the friends of the institution. Through the earnest solicitation of the

* 1st vol. Laws N. S., page 268.

Bishop, and the liberal provision of the Colonial Legislature, the British Government were subsequently induced to obtain grants from Parliament, to the amount of £4000, towards the erection of suitable buildings, and to declare its intention of granting a Charter, the warrant for which was made out in 1792, but the Charter itself was not issued until the year 1802. This year, a further Grant of £1000 per annum was made by Parliament to the College, with a promise from Government of further assistance, if the undertaking should flourish and require additional support*.

In the latter part of the year 1800, the son† of the Bishop, proceeded to England, being intrusted by the Governors with contributions to the amount of £250, for the purchase of Books as a foundation for a Library for the College. Through the exertions of the Archbishop of Canterbury, and the Bishops of London and Rochester, together with Mr. Wilberforce, and some others, (who withheld their contributions for some time, until clearly satisfied of the real connection of the College with the Church,) a large addition to the books was obtained—with contributions to the amount of £400 for the same purpose. Such was the foundation of the Library of King's College, which by subsequent purchases, and donations from the University of Oxford, etc., is now, perhaps, the largest collection of books in the Province.‡

The statutes of this institution were formed in the year 1803, when the obnoxious one of compelling all students,

* Memoranda published by the Bishop of Nova Scotia.

† The present Bishop of Nova Scotia.

‡ This Library has always been rendered next to useless to any one except the Professors, by the existence of a Statute preventing any Student from having access to it until they have obtained a degree, the period at which they usually leave the College. It is said to be copied from a Statute existing in the University of Oxford, quite inapplicable to the circumstances of the Colony. It is understood, however, that this statute is not now rigorously enforced.

before receiving their degree, to subscribe to the Thirty-nine Articles of the English Church, was carried by a majority of the Governors, much against the wishes of the Bishop, then visitor of the College under the Charter, who protested against a Statute which would give dissatisfaction to respectable Dissenters, and operate to exclude their children from the advantages of a Collegiate education. Three years afterwards, through the intervention of the Bishop, these statutes were annulled, and a new code established, which, while they strengthened the union between the College and the Church, abolished the obnoxious rule which virtually excluded Dissenters from the privilege of Graduates.* These Revised Statutes were never published; and the public were misled for many years, by the circulation of printed copies of the first set of statutes. Prepossessions were thus permitted to gain ground in the minds of influential portions of the community against the College, which have tended very much to circumscribe its usefulness as a general seminary of education.

In 1821, a design was formed of uniting King's College with the Institution then about to be established at Halifax by Lord Dalhousie, who having in his possession a copy of the statutes of 1803, had justly imbibed strong sentiments of disapprobation of the College; a negotiation ensued on the subject, which was protracted for several years, and terminated in the design being abandoned. It was again revived about the year 1835, when an attempt was made to obtain a surrender of the Charter, but the connection of the College with the Church being fully made out, and a large portion of its endowment resting on these conditions, any alteration of its Constitution in this respect, was found impracticable.

* The Bishop's Memoranda.

From the terms of the Charter, by which the Archbishop of Canterbury is Patron, with a veto on all Statutes, and the Bishop of Nova Scotia the Visitor, as well as the tenor of the whole correspondence and proceedings connected with Windsor College, it appears that the institution was most clearly and unequivocally understood and intended to be permanently under the controul of the Church authorities, the principal design of Government, as well as of its founders and benefactors, being (while the diffusion of learning should be secured to all classes and denominations by its instrumentality), the training of a Native Clergy to fill the offices of the Church.

In the year 1824, the interests of the College began to revive. The sum of £4000* sterling was obtained in England, from members of the Church, as an addition to its endowment, † chiefly through the exertions of the present Bishop then in England, and the Society for Propagating the Gospel made a grant of £500 per annum, for the general purposes of the College, in addition to their allowance for Divinity Scholarships ‡ and Exhibitions, which has been continued to the present time. The proposed withdrawal of this £500, in 1846, produced an appeal from the Bishop to the Alumni, and friends of King's College, in behalf of the funds of the Institution, which has terminated in a permanent association of the Alumni, who have obtained an Act of Incorporation, enabling them to hold funds for the support of Professorships,

* The Annual Grant of £1000 from Government was withdrawn in 1834.

† For Statement of the Funds of the College, see Appendix.

‡ The Allowance from the Society, for the year 1848, is:—

£200 sterling for Divinity Scholarships.		
100	"	for Exhibitions, (The Grammar School.)
25	"	for the Chaplain.
250	"	for general purposes.

The Society for Promoting Christian Knowledge have also made Annual Grants of Money to the College, in aid of the Divinity Scholarships.

and other objects. This Association, though carefully arranged, so as not to interfere with the powers vested in the Governors under the Charter, must, if successful, eventually exercise a most important influence over the future management of the College.

Since the incorporation of the Associate Alumni, it has been proposed to increase the endowment of the College, by raising the sum of £6000, to be invested as a permanent fund for the support of the Institution. £2000 has been subscribed by the Alumni, in consideration of which the Bishop of the Diocese has undertaken to use his best endeavours to raise the same amount, and the Society for Promoting Christian Knowledge have agreed to provide the remainder, one-half to be paid down when the first £2000 has been subscribed. The sum subscribed by the Alumni includes £500 raised for the proposed founding of a Divinity Scholarship, to be called the Cogswell Scholarship, in memory of the late Rev. William Cogswell, Curate of St. Paul's, Halifax, an Alumnus of the University, whose deep piety and literary attainments drew forth the esteem and admiration of all with whom he was associated. The Alumni support a Professorship of Modern Languages, and an Annual Prize for the best scholar in that branch of literature; an Annual Hebrew Prize has also been lately founded by the Rev. Dr. McCauley, President of the College.

The establishment of a Bishoprick at Quebec, in 1793 limited the jurisdiction of the See of Nova Scotia to the Acadian Provinces, and the Island of Newfoundland. The names and Stations of the Clergy in the Diocese, at this time, were as follows, viz :—Robert Stanser, Rector of St. Paul's, at Halifax; Bernard Houseal, Missionary to the Germans, in Halifax; George Wright, Master of

the Academy ; Joshua W. Weeks,* Missionary at Preston ; William Cochran, President of the College at Windsor, officiating at Falmouth ; William Twining, Cornwallis and Horton ; James Wiswell, Wilmot and Aylesford ; Archibald P. Inglis, Granville ; Jacob Bailey, Annapolis ; Roger Veits, Digby ; Richard Money, Lunenburg ; Thomas Shreve, Parrsborough ; Edward Wilboughby, Cumberland ; William Ellis, Windsor ; Peter Delaroche, Guysborough ; John Rowland, Shelburne ; and David Ormonde, Yarmouth, Argyle, and Barrington ; Chester, and Newport, vacant ; Renna Cosset, at Sydney, C.B.† In New Brunswick : Samuel Cook, at Fredericton ; Dr. Mather Byles, St. John ; John Beardsley, Maugerville ; James Scovil, Kingston ; Samuel Andrews, St. Andrews ; Rich'd. Clarke, Gagetown ; Wm. Price, Nashwaak ; Oliver Arnold, Sussex Vale ; F. Dibblee, Woodstock, and superintendent of the Indian School there ; and G. Pidgeon, Belleisle. In Newfoundland :—John Harris, at St. John ; John Clinch, Trinity Bay ; John Evans, Placentia ; and Sam'l. Coles, Ferryland and Bay of Bulls. Harbor Grace and Carbonear, vacant.

The Bishop of Nova Scotia made visitations through various portions of his Diocese, in the years 1790 and 95. In the former year, the number of confirmations, at Shelburne, was 284, and at Lunenburg 32. In 1793 and 95, he visited the Churches of New Brunswick. Mr. Cook, as Ecclesiastical Commissary of New Brunswick, also held a visitation of the Clergy of that Province, in September, 1794. In 1798, the Bishop again held a visitation, at Fredericton, when he reported the Clergy as “ maintaining their usual good character, being

* Removed to Guysborough in 1795, on the death of Mr. DelaRoche.

† Appointed to this Mission 1784.

of exemplary life, diligent in discharge of their clerical duty, and generally esteemed by their parishioners; that their Congregations were in as flourishing a condition as could be reasonably expected, and the number of communicants increased." A School had been established about this time, at Fredericton, for the black people, under the direction of Mr. Pidgeon, the Rector, and the Bishop procured from the Association of Dr. Bray, an allowance of 10*l.* a year, for the education of each black child, not exceeding thirty.*

In Nova Scotia the Church was reinforced by the arrival from England of two Missionaries, the Rev. W. C. King, and the Rev. Mr. Norris, in 1797 or 8, and by the ordination of the Rev. Mr. Mellidge, in 1795, and the Rev. Benjamin Gerrish Gray, appointed, in 1797, chaplain to the Maroons, then settled at Preston, with the care of that Mission. Mr. King took charge of the Parish of Rawdon and Douglas, and Mr. Norris that of Chester, vacant by the melancholy death of the Rev. Mr. Lloyd, who perished the previous winter in attempting to walk from Chester to Windsor. Mr. King, on taking charge of his Mission, was much encouraged by the zeal of his people in the promotion of religion, and the great liberality which the Dissenters of every description had shown him. †

In 1798, the Society for Propagating the Gospel having taken into consideration the state of the Missionaries in Newfoundland, their labours and dangerous duties, were induced to increase their salaries, not, however, in equal advance, but according to the situation and circumstances of each Mission. This year we find the Rev. John Harries zealously engaged in forwarding the erection of a new

* Report 1799.

† Report 1798.

Church * at St. John's. The Rev. Mr. Jenner was in charge of the Missionary Stations of Harbor Grace and Carbonear, Conception Bay, and Port de Grace, in which latter place he had a numerous congregation, and 36 communicants. Mr. Clinch, then at Trinity Bay, had charge of Old Perlican, and several other Stations, and Mr. Evans was resident Missionary at Placentia Bay. The Church Schools at Buonavista, Burin, Scilly Cove, and Harbor Grace, † were in a prosperous condition.

From the commencement of the present century up to the year 1814, the progress of the Church in the Diocese of Nova Scotia, had not been marked by any rapid advances. Several substantial Churches and Parsonage Houses were erected in New Brunswick and the Western part of Nova Scotia, under the direction of the Bishop, and Grants of Glebe Land obtained for new Parishes. In Newfoundland, the Church during this period, can scarcely be said to have kept its ground : there had been no increase in the number of Missionaries for ten or twelve years, and for a great part of the time but three resident clergymen in the island. ‡ Each Missionary had a salary of about £100 per annum, in addition to the Government allowance, and there were also four or five schoolmasters with small stipends. In 1817 two new Missionaries came out and the salaries were increased to £200 per annum, by the Society.

The names and stations of the Clergy of the Diocese in the year of 1815, were as follows—viz : In New

* A Church had been erected at St. John's in 1790, under the superintendence of Mr. Harries. The bells were presented by Mr. Collins and Mr. Brown, and the books by Mr Saunders. The following year the Rev. Wm. Black, Wesleyan Missionary at Halifax, visited Newfoundland, and preached the Gospel at St. John's and Carbonear, with great success.

† Report 1799.

‡ Great difficulty was experienced by the Society in procuring Missionaries to go out to Newfoundland, about this time.

Brunswick : George Mountain,* at Frederickton ; George Pidgeon, St. John ; James Bisset, Margerville ; E. Scovil, Kingston ; Samuel Andrews, St. Andrews ; R. Clarke, Gagetown ; Oliver Arnold, Sussex Vale ; and Frederick Dibblee, Woodstock.

In Nova Scotia : Dr. Stanser, at Halifax ; George Wright, Missionary to the Germans ; Dr. Cochran, President of College, officiating at Falmouth ; Cyrus Perkins, Annapolis ; Wm. C. King, Windsor ; John Milledge, Granville ; Thomas Rowland, Shelburne ; Thomas Shreve, Lunenburg ; Charles W. Weeks, Guysborough ; Charles Ingles, Chester ; Ranna Cossit, Yarmouth ; Benj. G. Gray, Sackville ; Robert Norris, Cornwallis ; Roger Veits, Digby ; William Twining, Rawdon and Douglas ; Parrsboro', Wilmot, Aylesford and Sydney being vacant. There were also 19 schoolmasters connected with the Church in Nova Scotia, and nine in New Brunswick, paid partly from the funds of the Society for Propagating the Gospel.

The name and stations of the missionaries in Newfoundland were as follows, viz: David Rowland at St. Johns ; Frederick H. Carrington, Carbonear and Harbor Grace ; C. Clinch, Trinity Bay ; the mission at Placentia, vacant. There were also 6 Church Schoolmasters in the Island.

Previous to the year 1813 the Society upon opening a new mission usually granted a small salary to the minister not exceeding in most cases £70 sterling, (except in Newfoundland, where the allowance had been £100 since 1801 or 2), and upon the recommendation of Government, the Secretary of State directed the issue of a small allowance to each missionary, through the Agent of the Colony. In 1813 Government recommended to Parliament that an annual grant should be made to the Society, which enabled

* Now Bishop of Montreal.

them to raise the salaries of their Missionaries to £200 sterling, per annum. The allowance from the Society was always independent of what could be derived from the contributions of the people or any parochial endowment that might exist, and usually proportioned to the circumstances of the missionary in this respect.*

On the death of Bishop Inglis, which took place in 1816, the Rev. Dr. Stanser, rector of St. Paul's, Halifax, was elevated to the Bishoprick by the recommendation of the Governor, Council, and Assembly, and Dr. John Inglis appointed to the vacant Rectory, and at the same time made Ecclesiastical Commissary. At the period of the Bishop's appointment, there were but fourteen Clergymen of the church in the Province of Nova Scotia, and six missions vacant.†—During the following seven years the Clergy had considerably increased, their number in 1824 being as follows—viz: 24 in Nova Scotia, 14 in New Brunswick, two in P. E. Island and one in Cape Breton, all missionaries of the Society.

About the year 1822 the Rev. Robert Willis, Rector of St. John, was appointed Commissary of New Brunswick, and the Rev. John Leigh, Commissary of Newfoundland. Each made a tour of visitation through the various missions under his superintendence. The Rev. Mr. Burnyeat, visiting missionary, about the same time made a tour of the whole Province of Nova Scotia and part of New Brunswick. The returns made in 1823 of the number of communicants in the diocese are as follows:—viz.

Nova Scotia,	685—no returns from 13 missions.
Cape Breton,	90

* Report S. P. G.

† Rept. S. P. G., 1817.

New Brunswick,	639—no returns from 10 missions.
Prince Edward Island,	—no returns.
Bermuda,	— do.
Newfoundland,	100—no returns from several mis-
	sions and stations.
	1604

The total number in the diocese at the time was probably 2500. The Society had 68 schoolmasters in the diocese, 35 of whom were residents in the Province of Nova Scotia, and 16 in New Brunswick.* The National system of Education at this time had been introduced into the Colonies, under the patronage and auspices of the Society, and establishments founded at Halifax, Quebec and St. John, which were then in a flourishing condition.

Two schools for the instruction of the Indians had been established in the Province of New Brunswick, at an early period; one at Woodstock and another at Sussex Vale. Mr. Leonard, a considerable benefactor to the Church in that province, built a room for the Indian school, at Sussex Vale, in 1795—80 feet in length and 30 wide, in which the white children were also taught. The master of this school, Mr. Elkanah Morton, received a small salary from the Society for teaching the white children, and the same allowance was continued to his successors. In 1824 the Indian schoolmaster, who taught on the Madras system, had an allowance from the Province, in addition to which the Society for Propagating the Gospel gave him £15 for teaching a white class. He taught in the old building then called the College for civilizing the Indians. The number of Indian boys in the school was 14. No jealousy or dislike was manifested on the part of the Indians to the institution, but on the contrary there were generally more applicants than could be admitted. The plan of the college was,

* Report S. P. G.

when the children were admitted and clothed, they were apprenticed out to different families in the settlement, who had their services on condition of sending them at certain times to the college or school, for instruction. A number of Indians educated there are now settled throughout the Province. The school is endowed with a considerable quantity of land, but the buildings in the year 1823 were reported to be in a very bad state of repair.*

Bishop Stanser's health declining shortly after his appointment, he went to England, and the care of the Diocese devolved on Dr. John Inglis, Ecclesiastical Commissary of Nova Scotia, who was appointed Bishop in 1825 on the retirement of Bishop Stanser from the See.†

The new Bishop immediately divided his Diocese into four Archdeaconries. The Rev. Dr. Willis was appointed Archdeacon of Nova Scotia and Rector of St. Paul's, Halifax; the Rev. Mr. Best, Archdeacon of New Brunswick; the Rev. A. G. Spencer, Archdeacon of Bermuda, and the Rev. George Coster, Archdeacon of Newfoundland. The latter gentleman was afterwards removed to New Brunswick. The several Archdeacons proceeded to visit their respective charges, and the most minute and satisfactory information was thereby obtained of the state of the whole Diocese.—Early in the month of April, 1826, Bishop Inglis proceeded in a ship of war to Bermuda; where he was received with all possible marks of respect: no Bishop having ever before visited that Colony. Bermuda is divided into nine Parishes, each provided with a church and small glebe. The Bishop found four resident

* Rep. S. P. G.

† The revenue of this See consists of a grant of £2000 sterling per annum, from the Parliament, during the life of the present Bishop, and the sum of £400 per annum, from a fund called the American Bishop's Fund, administered by the society P. G., which is permanent; also a small farm near Windsor, belonging to the see.

clergymen in the Island—Archdeacon Spencer, at Paget and Warwick; Mr. Lough, at St. George's; Mr. Hare, at Somerset, and Mr. Pott, just arrived, at Hamilton.* During his stay at Bermuda, he administered the rite of confirmation to 1200 persons, of whom one hundred were blacks. He found the negro population anxious to receive religious instruction, and immediate arrangements were entered into by Archdeacon Spencer for the establishment of schools. These schools, says the Report of 1827—8, under the zealous and active superintendence of the Archdeacon, have assumed a conspicuous feature in the religious concerns of the Diocese. Independently of many inferior schools for the education of the lower orders, both bond and free, measures were at the time prepared, partly at the charge of the local Government and partly from funds derived from private subscriptions, to establish a good Grammar School, with an English Church clergyman at its head. The Archdeacon's schools were assisted from time to time by grants from the Society for Promoting Christian Knowledge; nearly 1000 children in the year 1835 were receiving instruction in the different schools under his superintendence.

During the following summer Bishop Inglis, having the Government brig *Chebucto*, and occasionally a frigate at his command, visited every part of his Diocese. He found "his clergy throughout laboriously engaged both in the regular discharge of their duties to the several congregations more particularly committed to their care, and in occasional ministrations to remote settlements, as frequently as circumstances would permit." Availing himself of the facilities afforded by the well manned boats of a ship of war, to touch at the various out-harbours of Newfound-

*The people of Bermuda were also at this period beginning to receive considerable assistance from the Wesleyan Methodist Missions.

land, the Bishop was enabled to acquire a knowledge by personal observation of the most remote and destitute stations of the Church. At the request of the Society for Propagating the Gospel his attention was particularly directed to the state of the schools, then partially maintained by the Society in Newfoundland. There were at the time of the Bishop's visit, 23 schoolmasters in the Island, with an annual stipend to each of £20 sterling from the Society, which he enjoyed in addition to the income derived from the parents of the children.

The number of Confirmations throughout the Diocese at this visitation was 4360, 44 new Churches were consecrated and arrangements made for the erection of many more. The number of Communicants as returned in the several reports made to the Bishop was as follows :—

1828—In Nova Scotia 1060—no returns from 13 missions.

“	New Brunswick	1820—	do	do	4	do
“	Newfoundland	600—	do	do	3	do
“	Bermuda	524—				
		<hr/>			<hr/>	
		3504			20	

Upon the return of the Bishop from Newfoundland his attention was turned to the state of the Eastern part of the Province of Nova Scotia and the country bordering on the Gulf Shore. Though the population of this part of the Diocese were chiefly attached to the Church of Scotland, and its Dissenting Congregations, yet by the rapid growth of the country a large number of persons professing to belong to the Church of England, as well as destitute settlers attached to no particular denomination, were found to be almost entirely without spiritual guidance. The Visitations of the Archdeacon and others afford detailed accounts of the state of this portion of the Diocese. The people being found ready to contribute towards the erection of

Churches, and the support of resident Clergymen, measures were taken by the Bishop for the establishment of several new Missions. The Rev. Mr. Shaw was sent this year as Missionary to Arichat in Cape Breton, his knowledge of the French language enabling him to administer to the inhabitants, many of whom were Protestants from Jersey and Guernsey. Hitherto the whole Island of Cape Breton had been included in the Mission of the Rev. Charles Ingles, Rector of Sydney, who occasionally visited Arichat and other places, when the immediate duties of his Parish would permit. In 1825, Mr. Ingles travelled over a large portion of the island, and in 1828 visited the Gut of Canso and the Gulf Shore. At the Archdeacon's Visitation the previous year, the number of families attached to the Church, in and around Arichat, was 113, including 416 souls.

In reference to the Island of Prince Edward, "it is only within the last four years," (says the Report S. P. G. for 1827), "that the Society have extended their operations to this fertile and valuable Colony, it was considered as almost exclusively devoted to the Presbyterian form of worship, the principal proprietors being originally from Scotland." The Rev. Theophilus Desbrisay, Missionary at Charlottetown, was first taken into the service of the Society in 1819.* The attempt to introduce Church Missionary establishments at first proved unsuccessful. Mr. T. Desbrisay was succeeded by Mr. Aden, whose ministry was equally unsuccessful. On the nomination of Mr. Jenkins, of St. Eleanor's, to the Rectory of Charlottetown, means were immediately taken to erect a Church, and the number of the Clergy has since increased to seven, each Missionary having one or more

* A pleasing testimony of the piety and Christian liberality of this excellent Minister, will be found in the Memoirs of the Rev. W. Black, published at Halifax in 1839.

Congregations under his care. Dr. Jenkins is now Ecclesiastical Commissary of Prince Edward Island.

The Names and Stations of the Clergy of the Diocese of Nova Scotia, in 1829, were as follows, viz :—

NOVA SCOTIA.—Rev. Richard B. Wiggins, Amherst ; Rev. John Milledge, L. L. D., Annapolis ; Rev. Edwin Gilpin, Aylesford ; Rev. James Shreve, Chester ; Rev. Joshua W. Weeks, LeHave ; Rev. Matthew B. Desbrisay, Dartmouth ; Rev. Roger Veits, Digby ; Rev. William Cochrane, D.D., Falmouth ; Rev. Francis Walley, Granville ; Rev. Charles W. Weeks, Guysborough ; Venerable Robert Willis, D. D., Archdeacon of Nova Scotia, Halifax ; Rev. R. F. Uniacke, St. George's, Halifax ; Rev. John S. Clarke, Horton ; Rev. John F. Moody, Liverpool ; Rev. James C. Cochrane, Lunenburg ; Rev. Charles Porter, D.D., Newport, and President of King's College, Windsor ; Rev. George E. W. Morris, Rawdon ; Rev. John Connolly, Sackville ; Rev. John Thomas Twining, Garrison Chaplain, Halifax ; Rev. Thomas B. Rowland, L.L.D., Shelburne ; Rev. Alfred Gilpin, Weymouth ; Rev. William C. King, Windsor ; Rev. Thos. A. Grantham, Yarmouth ; Rev. John Burnyeat, Truro ; Rev. Wm. B. King, Visiting Missionary ; Rev. Moore Campbell, Cornwallis ; Rev. F. Salt, Principal of Grammar School, Windsor ; Rev. Charles Ingles, Sydney, Cape Breton ; Rev. James A. Shaw, Arichat ; Rev. George S. Jarvis, Rev. Thomas H. White, Rev. Charles Elliot, Stations not then fixed.

PRINCE EDWARD ISLAND.—Rev. Louis C. Jenkins, Charlottetown ; Rev. Wm. W. Walker, St. Eleanor's.

NEW BRUNSWICK.—Rev. Alexander C. Somerville, Bathurst ; Rev. F. Coster, Carleton ; Rev. James Somerville, Douglas ; Rev. Archdeacon Coster, Rector—Rev. George McCauley, Assistant, Fredericton ; Rev. Samuel

R. Clarke, Gagetown ; Rev. Abraham Wood, Grand Lake ; Rev. James Cookson, Hampton ; Rev. Elias Scovil, Rector—Rev. A. V. Wiggins, Assistant, Kingston ; Rev. Raper Milner, Maugerville ; Rev. Samuel Bacon, Rector—Rev. Arch'd. Gray, Miramichi ; Rev. A. D. Parker, Prince William ; Rev. Christopher Milner, Sackville ; Rev. Jerome Alley, St. Andrews ; Rev. Samuel Thomson, St. George's ; Rev. Benj. Gerrish Gray, Rector—Rev. T. W. D'Gray, Assistant, St. John's ; Rev. Dr. S. Thomson, St. Stephens ; Rev. Samuel E. Arnold, Shediac ; Rev. Oliver Arnold, Rector ; Rev. H. N. Arnold, Assistant, Sussex Vale ; Rev. Gilbert L. Wiggins, Westfield ; Rev. George Cowell, Woodstock ; Rev. Dr. Jacob, Principal Fredericton College.

NEWFOUNDLAND.—Venerable Edward Wix, Bonavista, Archdeacon of Newfoundland ; Rev. P. Perring, Ferryland ; Rev. Allan Coster, Green's Pond ; Rev. John Bert, Harbor Grace and Carbonear ; Rev. Charles Blackmore, Port des Grave ; Rev. S. H. Carrington, St. Johns ; Rev. William Bullock, Trinity Bay ; Rev. Otto S. Weeks, Assistant ; Rev. James Chapman, Twillingate ; Rev. James Robertson, station unassigned.

BERMUDA.—Ven. A. G. Spencer, D. D., Archdeacon of Bermudas, Paget and Warwick ; Rev. J. Lough, St. George's, Chaplain to Garrison ; Rev. R. Hoare, and Rev. J. G. Murray, Master of School, Somerseset ; Rev. F. Pott, Smith and Hamilton ; Rev. R. J. Tucker, Assistant, ditto ; Rev. J. H. Lightburne, Pembroke and Devonshire ; Rev. R. Mantack, Chaplain to Convict Ships ; ——— Chaplain to Dockyard.

Schoolmasters and Catechists of the Society in the Dioceses: in Nova Scotia, 51 ; New Brunswick, 33 ; in P. E. Island, 1 ; Newfoundland, 28 ; Bermudas, 2

A gradual diminution, annually, in the Parliamentary

Grant to the Society for the support of the Clergy in North America, had reduced that allowance, in the year 1834, to £4000 sterling. An arrangement was effected that year, between the Society and Government, whereby the salaries of those Missionaries already stationed in Nova Scotia, should be paid from the Parliamentary Grant during their lives, or while they remained in the Colony,* and the Society accordingly transferred them, at the reduced rate of £150 per annum, to that fund, and at the same time discontinued their allowance to Schoolmasters in Nova Scotia and New Brunswick. All Missionaries employed by the Society since this arrangement, are to receive, it is understood, not more than £150 sterling † from its funds, and that a pension will be provided for the Widows of such Missionaries as die in the service of the Society.

As far back as 1825, Government had contemplated the withdrawal of the Parliamentary grant, and as an equivalent then determined that one-seventh of all ungranted lands in Nova Scotia and New Brunswick should be set apart for the Church, and the Despatches to Sir James Kempt and Sir Howard Douglas, then Lieutenant Governors of those Provinces, contain instructions to that effect. Accordingly, grants of lands in both Provinces were from time to time made to the Church for glebes, etc., as Parishes were formed and Churches built, in conformity with these and subsequent instructions on the subject.

Immediately after the partial withdrawal of the Government grant, before referred to, a general attack appears to have been made from several quarters, on the temporalities of the church throughout the whole of British North Ame-

* The sum of £4000 was granted by Parliament in 1835, subject to a gradual diminution until it be extinguished by the death or removal of existing Incumbents. [Lord Howick's Letter—Parl. Estimates 1836.]

† The allowance from the Society latterly has not exceeded £75 sterling per annum, to each Missionary.

rica. A project, emanating in England, was laid before the Legislatures of Upper and Lower Canada, in 1834, for alienating the clergy reserves without stipulating for the application of any portion to the purposes for which they were set apart by the Act of Parliament* of 1791, or stipulating even for a nominal equivalent. Apprehensions were at the same time entertained lest the church lands in New Brunswick would also share the same fate; but after some negotiation, an assurance was obtained from Government in the transfer of the Crown Lands to the Legislature of that Province, by a special reservation, in the surrender of all lands previously allotted or promised by competent authority to the Church, followed by a confirmation under the Great Seal of the Province, of the Glebes then set apart in the several parishes. In Nova Scotia the Governors of King's College were about the same time called upon by Lord Glenelg, then Secretary of State for the Colonies, to surrender their charter, without assigning any reason except the expediency of establishing a general seminary of education, for which a constitution was to be framed, and a site selected by the Assembly. In the Island of Prince Edward,† however, after repeated unsuccessful efforts, an act of the Legislature was obtained for selling the church and school lands throughout the Island. This act was passed in 1834, and contained a clause suspending its operation until His Majesty's consent should be obtained. In 1836 Lord Glenelg sent it out confirmed, and the property was sold for £4000 currency, and the proceeds applied to purposes unconnected with the church. These church lands consisted of about 130 acres, in every 20,000 acres set apart in the year 1769, in each Township, as sites for churches and for glebe and school lots, and

* Rep. S. P. G. 1837. Bishop of Montreal's Letter to Society, 1836.

† Acts of P. E. Island, 1834.

could therefore have scarcely been looked upon as an impediment to the settlement of the country, as had been represented.* The claims of the Church for reparation of this injury, were soon after laid before Government by the Archbishop of Canterbury, and the proceeds of the sale of the glebe lands restored to the Church, and constituted a fund for the support of Church of England Schools, under the direction of the Governor and the Bishop of the Diocese.

The period between the year 1825 and 1838 was evidently characterized by rapid strides in the progress of the Church throughout the whole Diocese; the clergy in five years had been nearly doubled, vacant missions filled up, new ones established, congregations organized, and churches built and in progress in every direction. The Bishop appears to have been indefatigable in his visitations, and the reports sent in by many of the missionaries exhibit such minute and satisfactory details as could only be obtained in a faithful discharge of their duty.

Archdeacon Coster, in an address delivered at Fredericton in 1836, says—“ There are 80 parishes in New Brunswick; and our Ecclesiastical Establishment consists of 28 clergymen and 43 churches or chapels. But these 43 churches are all contained in 36 parishes, several of which possess more than one church; so that there are still 44 parishes, more than half of the whole number, without a church at this time. These 28 clergymen reside in 23 parishes, some parishes having more than one, so that there are 57 parishes out of 80, more than two thirds of the whole number, without a resident clergyman of the Church of England. I do not say that there are so many without clerical care; for it is well known that most of the clergy have two or more parishes under their charge, and that

* See Rep. S. P. G.

they are continually obliged to go very far from their homes in the performance of their duty.*

These difficulties were not confined to the Province of New Brunswick; the parishes and missions throughout all parts of the Diocese being of great extent the inhabitants have always been compelled to assemble for divine worship at many different places, to each of them therefore the Minister must attend in his turn. But it is well known the great body of the Clergy in the British Provinces do not confine their attention to their respective parishes, but extend their labors to the surrounding districts, thinly settled, and without resident missionaries; and in these duties, performed often at great risk and labour, the missionary character of the North American Clergy is exhibited.†

Though the temporalities of the Church were assailed in every direction, and the clergy in the poor districts called on to undergo many privations consequent on the reduction of their stipends, yet this was a time of revival in the Church throughout many parts of the Diocese. A spirit of piety and earnest desire for the salvation of souls, seems to pervade the missionary correspondence of this period, and no where more so than in the Province of New Brunswick.

Between May and Sept. 1842, the Bishop consecrated 21 churches in the Archdeaconry of New Brunswick; he reported the clergy as zealously at work, and the Church Society in a flourishing condition. "The state of things here, although not free from difficulties, was never before so prosperous as at this time."‡

* These portions of New Brunswick were supplied with Presbyterian and dissenting teachers, some of whom had very large congregations at this time.

† Rep. S. P. G.

‡ Rep. S. P. G.

During the visitations of the Bishop in 1842 and 3, throughout Nova Scotia, the Gulf Shore of New Brunswick and the Island of Cape Breton, he consecrated 22 new churches, held 3 ordinations and 44 confirmations, in which 1197 persons were confirmed. "I have" says he "been called upon to perform Episcopal acts for the first time in no less than 22 places, separated from each other by hundreds of miles, in all of which new churches have been completed, or are in progress. It is my humble hope, as it has been my constant prayer, that in these efforts there has been some blessing from the mercy of the Most High, as well knowing that without such blessing all labour would be in vain. If God has been honoured even in the least degree, if the prosperity of the Church has been advanced even in the most limited measure, and if the salvation of even one immortal soul has been forwarded, I trust that I am prepared, in my inmost heart, to ascribe all to the glory and praise of His Holy Name." Again in March, 1844, "The returns which I have just received from 14 of my clergy, which is less than one fifth of the whole number, contain a list of 1886 communicants; which lead me to hope that more than a sixth of our number of every age are communicants."*

The spiritual condition of Settlements scattered among the harbors eastward from Halifax, have of late been brought forcibly under the consideration of the Church. They had been visited frequently by travelling missionaries, between 1821 and 1832, and again in 1834, when a large number of young persons were prepared for Confirmation. In the following year, 12 Lay Readers, and 10 Sunday Schools, were aiding the Missionary.† There

* Report 1844.

† Bishop's Letter to Committee of Colonial Church Society, 1847

are now (1848) 4 Churches along this shore, and 2 new ones building—a resident clergyman at Pope's Harbor, about 45 miles from Halifax—and a travelling missionary paid by the Diocesan Church Society. This has also been the main field of the operations of the Colonial Church Society in Nova Scotia: their Agent has made frequent visits to the Coast, and distributed great numbers of books and tracts. They have now several Schools in full operation, and a travelling catechist or lay reader licensed by the Bishop, actively engaged along the Coast, and the Sunday Schools under his charge are both numerous and well sustained. From the scattered state of these settlements, (nearly all Protestant), and the total absence of roads, the services of five or six Clergymen are absolutely necessary, that the offices of religion may be kept up.

It may here be observed that about the year 1817, the Society for Promoting Christian Knowledge began to extend its usefulness in the North American Dioceses, by the formation of district committees in aid of its funds, and for the distribution of books and tracts by the Clergy. It has on several occasions placed sums of money at the disposal of the Colonial Bishops in aid of the Church, and also made grants towards the support of Divinity Scholarships, at Windsor and elsewhere. Latterly, this Society has acted with that for the Propagation of the Gospel in Foreign Parts, in making grants of money for the erection of Churches.

In 1837, a Church Diocesan Society was established in Nova Scotia, with the direct object of raising Funds to be appropriated to the following purposes, viz: the supply of Books and Tracts—Missionary Visits to destitute Settlements—upholding the Collegiate Establishment at Windsor—assisting students requiring aid in pursuing their studies at Windsor for the Ministry of the Church—Aid to

Sunday and other Schools—Encouragement in the Instruction and Training of respectable Teachers, and assistance to the erection or enlargement of Churches or Chapels in peculiar or extreme cases. During the first few years of the existence of this Society, though aided by a large Grant from the Society for Propagating the Gospel, its means were very limited. Branch Societies, however, have now been formed in almost every part of the Province, and its success is becoming more apparent. Measures were proposed in 1846 for the Establishment of a Church School in each parish or mission in Nova Scotia, as circumstances should permit, and for the support of two travelling Missionaries, at the rate of £150 per annum. Messrs. Forsyth and Breeding have lately been ordained for that purpose, and are now prosecuting their labours as itinerant Missionaries along the Atlantic Coast. The state of the Funds of the Nova Scotia Diocesan Society, for the year 1843, was as follows, viz :—

Expenditure, £927	Receipts, including Balance
Do. for Books, 218	from last year, - - - £1058.
—	Book Fund, - - - - - 251.
£1140.	£1309.

It is much to be regretted that the sympathies of the wealthy have not yet, as in some of the neighboring Dioceses, been fairly enlisted in behalf of the Diocesan Society of Nova Scotia. Owing to the want of funds, the Central Committee, at their Meeting in March, 1847, were compelled, in a great measure, to suspend their operations in aid of Church Schools.

The Colonial Church Society have had an Agent in Nova Scotia for six or seven years engaged in distributing Bibles, Prayer-books, and Tracts, among the poor settlers, and have contributed towards the support of several excellent Church Schools. Differences existing between the

Society and the Bishop, have prevented its going into full operation in this Diocese. The Society's agent was removed to the island of Prince Edward, in 1847, and an Association formed in Halifax, with a full determination of rendering the funds of the Society available for the establishment of Schools in connection with the Church of England throughout the Province.* This Association has now seven Schoolmasters and seven Female Teachers in their employ, three of their Catechists are licenced Lay Readers, and in P. E. Island there are also seven Schoolmasters and Catechists, including the general agent of the Society.

In 1846, the Bishop of Nova Scotia held a Visitation of his clergy, at Halifax, when there were upwards of thirty Clergymen present. Of this number, it is very remarkable that 26 were educated at Windsor College, and with a few exceptions received ordination at his hands. "Of the zeal and diligence and devotedness of the Missionaries generally," says the Bishop, "I am able to speak with great satisfaction and thankfulness, and also of the prosperity of the Church in most parts of the Diocese. I will hope that by the goodness of God a feeling is spreading among all the members of our Communion, which is promoting more exertions than have hitherto been made for the support of the Church and her Ministers. —

"I have finished 68 years, with less interruption from sickness than I might reasonably have expected : neither can I hope any longer to possess the strength and activity that belong to earlier years. I must pray for a ready mind and will to do the little which God may enable me to perform in his service during the small remainder of my pilgrimage, and throw myself entirely on His mercy, through

* The Expenditure of the Col. Church Society in Nova Scotia during the year 1843 was £488 3s. 8d currency.

the adorable Saviour and Redeemer, for all omissions, imperfections and short-comings, with earnest prayer, that His name may be continually glorified by the prosperity of His Church, and the sanctification of all her members.”*

Part of the summer of 1847 was spent by the Bishop in Prince Edward’s Island, where he held an Ordination, the first on the part of the Church of England, ever solemnised in the Island. He found several Churches, without resident Clergymen, and expressed an opinion to the Society that five Missionaries, at least, were required to supply the immediate wants of the Island.

The lamented death of the Rev. Willam Cogswell, and the recent erection of a spacious Chapel at Halifax, rendered the services of additional Clergymen, necessary in the Parish of St. Paul’s, in that city. The Rev. William Bullock, Rector of Digby, and the Rev. Robert Arnold, late Principal of the Halifax Grammar School, have been, accordingly, appointed Assistant Ministers to the Archdeacon.

The returns of the Clergy to the Bishop in the year 1846 show a total of 3238 members of the Communion. Three or four Missionaries in Nova Scotia, and two in Prince Edward Island, made no returns, owing, no doubt, to unavoidable circumstances, consequently the total number of communicants in the Diocese, at this time, may be fairly stated at 3500.

In viewing the state of the Church throughout this Diocese, it is evident to every observer that its growth has fully kept pace with that of the country. Its local resources, though small, and derived chiefly from the contributions of the poor, have been steadily augmenting, and the great increase of communicants throughout the Province, affords the best test of its vitality.

* Rep. 1816.

DIOCESE OF NOVA SCOTIA.

Population of the Diocese estimated at 300,000—members of the Church of England one fifth of the whole.

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Bishop.—The Right Rev. and Hon. JOHN INGLIS, D. D.

Archdeacon of Nova Scotia and Prince Edward Island.—Venerable ROBERT WILLIS, D. D.

Ecclesiastical Commissary at Prince Edward Island.—Rev L. JENKINS, D. D.

		RETURNS IN 1846.				
RECTOR OR MISSIONARY.	PARISH OR MISSION.	Number of Churches. Other Stations.	Total Congregations in the Parish or Mission.	Number of Communi- cants.	No. of Sun. & day schools.	
Ven. *Robert Willis, D. D. Rector.	Halifax.					
Rev. William Bullock, Curate.	St. Paul's	3	850	350	1	
„ Robert Arnold, A. B. Curate.						
„ *R. F. Uniacke, A. M. Rector.	St. Geo.'s	2	800	300	3	
„ George W. Hill, A. B. Curate.						
„ J T. Twining, D. D. Garrison Chaplain.						
„ Edwin Gilpin, A. B. Gram- mar School.						
„ *James C. Cochran, A. M.	Lunenburg.	4	10	1200	260	2
„ *Alfred Gilpin, A. M.	Windsor.	2		175	50	1
„ W. C. King, A. M. Retired.						
„ George M'Cauley, D. D. Pre- sident King's College.						
„ B. Smith, A. M. Vice Prest.						
„ — Mulholland, Pr. Gr. Schl.						
„ *Edwin Gilpin, A. M.	Annapolis.	4		300	109	
„ — Jarvis, Curate.						
„ Thomas Maynard, A. B.	Digby.	6	7	650	140	3
„ C. M. Hill, A. B. Curate.						
„ *Thomas B. Rowland, L. L. D.	Shelburne.	2	8	150	104	2
„ *Thomas White, A. B.						

*The salaries of those Ministers marked * are paid from the Gov't. Grant.
†A Parish Church alone.

RECTOR OR MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Other Stations.	Total Congregations in the Parish or Mission.	Number of Communi- cants.	No. of Sun. & day schools
Rev.*John Storrs, A. B.	Cornwallis & Horton.	3		250	40	2
„ William B. King, A. M.	Parrsboro'.	5	1	400		3
„ C. J. Shreve, A. B.	Gruysboro'.	5	10	200	80	5
„ William Thos. Morris, A. B.	Manchester					
„ *J. M. Campbell, A. M.	Granville.	3	2	550	50	2
„ W. H. Snyder, A. B.	Weymouth.	2		300	42	1
„ *George W. Morris, A. M.	Dartmouth	5		450	100	2
„ James Stewart, A. B. Curate.						
„ William Taylor, A. B.	Rawdon & Douglass.	3	4	400	68	3
„ *H. L. Owen, A. M.	Aylesford.	1	5	180	30	1
„ *John Moody, A. M.	Yarmouth.	2		230	90	2
„ *James Shreve, D. D.	Chester.	2	10	900	210	8
„ G. M'Cauley, D. D. officiating.	Falmouth.	1	2	60	10	2
„ Richard J. Uniacke, A. B.	Newport.	2	4	130	73	2
„ A. W. Millidge, A. B.	Antigonish & Dorchester	3	1	160	68	2
„ Ed. B. Nicholls, A. B.	Liverpool.	3	6	700	194	2
„ George Townsend, A. M.	Amherst.	2	4	330		
„ Thomas Leaver, A. B.	Truro.	2	2	280	45	3
„ Richard Avory,	Pugwash.					
„ *Charles Elliott, A. B.	Pictou.	2	1		65	
„ *James Robertson, A. M.	Bridgetown & Wilmot	3	2	450	64	2
„ John Stannage.	StMarg Bay	2	4	500	40	1
„ William M. Godfry, A. B.	Clements.	3	3		36	
„ *Archibald Gray, A. B.	Sackville.					
„ Robert Jemmison,	Eas. Shore, B'vr Harbr					
„ James Brading, trav. mission'y	Eas. Shore.					
„ Jas. Forsyth, Travelling Mis.	Wes. Shore					
„ J. W. Weeks, A. B.	NewDublin					
„ R. F. Brine, A. B. Assistant,						
„ Philip Filleul, A. B.	Mahone Bay					
„ *James A. Shaw,	Arichat C B	1		220	55	
„ Charles Ingles, A. B.	Sydney, C B	5	11	655	89	2
„ W. Y. Porter, visiting miss'y.	Cape Bret'n	13			68	
„ Vacant,	Syd'y Mines	1	6	60	13	

RECTOR OR MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Other Stations.	Total Congregations in the Parish or Mission.	Number of Communi- cants.	No. of Sun. & day schools
Rev. Louis C. Jenkins, D. D.	Pr. Ed. Island.	1		800	200	1
„ D. Fitzgerald, Assistant,	Charlottetown	1				
„ Charles Lloyd, A. B.	Milton and Rustico.	2	1	280	42	1
„ Meyrick Lally,	Geo. Town & Cherry Valley.	2		185	40	1
„ Abraham V. G. Wiggins, D. C. L.	St Eleanors	1		125	55	1
„ W. H. Cooper, A. B.	Port Hill.					
„ F. Reed, - - -	Westmore- land Harbr	1	3	200	28	2

CHAPTER III.

DIOCESE OF QUEBEC.

THE See of Quebec was established in the year 1793, and Dr. Jacob Mountain consecrated Bishop, with Episcopal jurisdiction over the Provinces of Upper and Lower Canada.

From 1759, when these Provinces fell under British rule, to the year 1780, no step appears to have been taken on the part of the mother country towards the establishment of the National Church in Canada beyond the appointment of military chaplains, who, while resident in the country, appear to have officiated occasionally to the English congregations at Montreal and Quebec.

The Rev. John Ogilvie, a graduate of Yale College, Connecticut, had been appointed in 1748, by the Society for Propagating the Gospel, their missionary to the Mohawk Indians in the Province of New York. * He accompanied the army to Canada, and was at the taking of Fort Niagara in 1759. The Mohawks were upon this service, and almost all the Six Nations, amounting to 940 men. Mr. Ogilvie officiated constantly as their chaplain; great numbers attended on his ministry with regularity and decency, and the sacrament of baptism was frequently admin-

* Original Letters S. P. G. vol. 19, referred to in Hawkins' Missions of the Church,

stered by him to adults among the more intelligent Indians. *

The French Jesuits at this time had priests among all the Indian Nations, from Canada to the Mississippi, and were supplied with decent places of worship, a shameful contrast to the apathy and indifference of British Protestants, and "the Indians themselves," says Mr. Ogilvie, "were not wanting in making pertinent reflections on the inattention of Protestants on these points." † Some time after the conquest of Canada, Dr. Ogilvie was stationed at Quebec as chaplain to the 60th regiment, where he resided four years. He is represented to have there established numerous congregations, and to have made many converts from the Church of Rome. ‡ After his removal, these flourishing congregations were permitted to dwindle away. While at Montreal, in 1763, he brought forcibly before the notice of the Society, by letter, the state of the Church in that part of Canada; but the consideration of the subject was deferred at the time, owing probably to the limited means then at the disposal of the Society. In 1769, we find the Rev. Chabrand Delisle, chaplain to the garrison at Montreal, writing to the Society for the Propagation of the Gospel, when he takes occasion to mention that the Roman priests availed themselves greatly of the neglected state of the Church of England in Canada, persuading the people that the English had not religion so much at heart as they. He was destitute of a place of worship, and was forced to officiate in the Hospital chapel. His baptisms were 59 children and one adult,

* Mr. Ogilvie is said to have been well qualified for the duty at Albany from his acquaintance with the Dutch language. The Six Nations had been more or less under the care of Episcopal missionaries since the commencement of the last century. The Society P. G. had, in 1704, a missionary with the Iroquois Indians, and in 1712 one to the Mohawks, from which time those Indian Nations have continued under their spiritual care.

† Reports 1761. Dr. Ogilvie's Letter to S. P. G. in 1760, referred to in Hawkins' Missions, p. 288.

‡ Report S. P. G., 1783.

and two Germans and one Canadian had made their recantations that year.

In 1731, there were upwards of 6000 Protestants in Canada, and not one clergymen of the Church of England, or any provision for one, and but four foreign divines, paid by Government, for the French Protestants.* 'This year, Col. Claus, of Montreal, began to interest himself in the spread of the Gospel in Canada, and particularly on behalf of the Indians. He undertook to translate the prayer book and primer into the Iroquois language, at the request of the Mohawks themselves, then lately removed from New York to Canada. During the summer of 1732, he distributed 250 of his prayer books and as many primers, among the Indians of the Six Nations then collected at Niagara. † In consequence of a number of Indian converts having demanded baptism, the Society for Propagating the Gospel sent them the Rev. John Stuart, formerly Missionary at Fort Hunter in the Province of New York. Mr. Stuart came over in 1734, and shortly after with the assistance of Mr. Vincent, the Mohawk schoolmaster, prepared a translation of St. Matthew's gospel in the Mohawk language ‡ Mr. S. was afterwards appointed to Kingston, with the care of the Mohawk Churches, and continued faithfully and zealously employed until his death, which took place in 1812. He is justly designated the father of the church in Upper Canada. Mr. Doty, another loyalist clergyman, from New York, settled himself about the same time as a missionary of the Society at Sorel, where he remained several years, and was the first to organize the Church in that part of Canada. In 1737, Mr. Langhorn was sent out by

* There may have been one or two Presbyterian Clergymen in Quebec or Montreal at this time.

† Report S. P. G. 1733.

‡ Joseph Brant, a Mohawk Chief, translated greater part of the New Testament into the Mohawk language, in 1776.

the Society as itinerant missionary in the townships, and afterwards stationed at Ernst Town.

At the time of the Bishop's appointment, there were but six resident Clergymen of the Church in all Canada, and about the same number of Churches. Mr. Tunstall was assistant at Montreal, Mr. Langhorn and Mr. Addison were stationed at Ernst Town and Niagara. In 1795, Mr. J. Mountain was sent to Three Rivers as assistant missionary, and in 1803, Mr. Tunstal, who had been at Dunham, was again removed to Montreal, and Mr. Doty resigned the mission at William Henry Town, and was succeeded by Mr. Rudd, from Cornwall, and the Mission at Cornwall filled up by Mr. Strachan, whom the Bishop of Quebec ordained for that purpose.

At the commencement of the present century, the Indian missions had ceased to be in a prosperous condition, and the schoolmaster at Bay Quinte had been dismissed. Dr. Stuart, in his letter to the Society, at this time, laments the condition of the Indian missions, and the want of a resident missionary,* whose time could be wholly devoted to the Mohawk Churches. Mr. Stuart was succeeded by his son, the Rev. George Okill Stuart, then missionary at Little York, and Dr. Strachan appointed in his place. These appointments took place in 1812.

The attention of the Society had been called by the Bishop, in 1800, to the settlements in the neighbourhood of Missisquoi Bay, where there were at the time from twelve to fifteen hundred Protestant inhabitants. An allowance of one hundred pounds per annum was obtained from Government for a Minister at St. Armand and Dunham, where Churches were soon erected. The Rev. R. Q. Short having been inducted by the Governor, the Society placed his name on their list of missionaries, with a salary of £50 per annum. In 1807, the Hon. C. J. Stewart

* Mr. Addison occasionally visited the Mohawk Churches.

was appointed to St. Armand, with the like salary. These Government allowances have been continued to the present time.*

The erection of a Cathedral at Quebec occupied the attention of the Bishop for several years. He succeeded in completing the edifice in 1804, and it was opened for consecration in the month of August of that year.

The names and stations of the Clergy of the Diocese, in the year 1815, were as follows :—

Dr. Jacob Mountain, Lord Bishop of Quebec ; Dr. Mountain, Official of Lower Canada, and Rector of Christ Church, Montreal ; S. J. Mountain, Rector of Quebec ; J. L. Mills, Evening Lecturer and Chaplain to the Forces , R. Q. Short, Rector at Three Rivers ; John Jackson, Rector of Christ Church, William Henry ; Hon. C. J. Stewart, Rector of St. Armand ; Charles C. Cotton, Rector of Dunham, Missisquoi Bay ; Richard Bradford, Rector of Chatham ; G. O. Stuart, Official of Upper Canada, and Rector of Kingston ; Robert Addison, Rector of Niagara, and Indian Churches ; John Bethune, Rector of Elizabeth Town and Augusta ; Dr. John Strachan, Rector of York ; John G. Weageant, Rector of Williamsburgh ; Dr. Devereaux Baldwin, Rector of Cornwall, R. Pollard, at Ernst Town ; Sandwich, vacant ; Mr. Jenkins and Mr. Norris, Chaplains to the Forces.

In the Spring of 1814, the Bishop visited the Western part of his Diocese, and in 1816 the Eastern Townships and other parts of Lower Canada, inspecting and confirming the Churches. The same year, Dr. Strachan, of York, paid a visit to the Indians at Grand River, where he baptised 74 persons, and extended his visits to the settlements of Lake Erie. From this period to the year 1825, the Hon. and Rev. C. J. Stewart, visiting missionary, had repeatedly traversed the Eastern Townships, and occasion-

* See Appendix.

ally extended his journies to the extreme limits of Upper Canada. The extraordinary labours of this pious missionary hold out to the Church a bright example of that love which "hopeth all things and never faileth." For eighteen years he carried the word of life to the poor settler in his distant forest home, cheerfully performing the most difficult and fatiguing journies, exposed to all the vicissitudes of the climate, and the scanty accommodation of a wilderness country, esteeming no privations too severe to be borne in his Master's service. Possessed of a small private fortune, he devoted all his means beyond that which a most frugal establishment called for, to the advancement of religion, and frequently made collections among his personal friends in England for the same purpose. These resources, in addition to the funds furnished to the Diocese by the Society for Propagating the Gospel, enabled him to erect many Churches in the poor districts; and he may be regarded as in a great measure the founder of a large proportion of the buildings now dedicated to Almighty God in the Canadas.* "The Churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people," says the Bishop of Montreal, "are the witnesses of his acceptance among them, and the monuments of his success." †

In 1822 or 3, Mr. Stewart visited the Mohawk Indians, when he found "their moral condition lamentably bad, the occasional visits of one missionary not being sufficient to produce lasting or efficient effects." These Indians formerly possessed lands on the Mohawk river in the State of New York, from whence they removed to Canada, and their descendants are now principally settled in the heart of the country, on Grand River and at Bay Quinte. In the church, at the former place, and at the village of the

*Rep. S. P. G. † Bishop of Montreal's Letter to S. P. G. 1836.

Tuscarones, the service had been performed for many years in the Mohawk language, every Sunday, but the persons who read it had not always been exemplary characters, which induced the Bishop to solicit the Society for Propagating the Gospel to send an assistant missionary to the Indian settlements. Mr. Stewart, at this time, also paid a visit to the Moravian village of Delaware Indians, on the river 'Thames, where he preached. "From the information I have received, I am persuaded," says he, that "many of them are serious Christians, and lead a righteous life." Again in the year 1825, he performed a most arduous journey through the Archdeaconries of York and Kingston, visiting the St. Regis Indians and also the Mohawk Churches, where he administered the Lord's Supper to 24 communicants,* baptised a number of children and several adults, and made arrangements in a council of chiefs for the erection of a parsonage for their minister. Mr. Hough, their missionary, estimated the number of the Indians at this time, on the Grand river, at 2000. More than one-half were in a heathen state. They had five schoolmasters, 3 of whom were paid by the New Eng. Company, one by the Indian Department, and one by the Society for Propagating the Gospel. One of these schools was superintended by the Wesleyan Methodists, the others were under the care of the Episcopal missionary.†

The circumstances of the Diocese of Quebec at this period were supposed to be particularly favorable to the spread of the Church. The rapid flow of emigration producing combinations of different religious sects from all parts of the United Kingdom, in a strange land, appeared to weaken the prejudices in favor of particular religious

* The service was performed on this occasion in the Old Mohawk Church and the communion plate used was that presented by Queen Anne. It was saved when their church was burned during the American revolutionary war.

† See Mr. Hough's letter in the Report of the Society for 1828. Also, Bishop Stewart's Report of his visit.

systems. This was evinced by the numerous applications made at the time to the Bishop for spiritual assistance, in the new settlements, accompanied by expressions of earnest wish to be united to the Church. *

During the Episcopate of Bishop Mountain, the number of the Clergy of the Diocese had been augmented through the bounty of Government, and aid from the Society, from 6 to upwards of 60, and a corresponding number of Churches erected. The rapid growth of the Eastern townships, and the progress of colonization in Upper Canada, had so increased the population that the demand for Clergymen for many years far exceeded the means at the command of the Bishop to answer them. Societies had been formed, however, in both Provinces, and funds raised for the building of Churches. In 1826, the funds at the disposal of the Upper Canada Society amounted to £2200, and the various sums placed at the disposal of the Bishop by the Society for Propagating the Gospel to £1316.

The death of Bishop Mountain took place in 1825, and the same year the Hon. Dr. Stewart† was called upon to fill the vacant see. Nearly twenty years spent in the toils of missionary life, had eminently qualified him for the important duty of presiding over a Missionary Church. We find the Bishop availing himself of the earliest opportunity of pressing on the Society the necessity of renewing the appointment of a travelling missionary. "It is not enough," he says, "that the services of the person who may be appointed to fill it should at all times be disposable, he must possess an intimate acquaintance with the country and with the habits of the people."

Bishop Stewart, during the summer of 1826, visited a great part of the two extensive Provinces under his charge,

* The Bishop's Letter to the Society in 1823.

† Bishop Stewart was the fifth son of John, seventh Earl of Galloway, a Scotch Peer. He died, unmarried, in 1837, in the 62d year of his age.

and entered into a close examination of their religious state. Before leaving Quebec, he held a confirmation, where 205 candidates were presented. At Montreal he administered the rite of confirmation to 286, many of whom were advanced in years. In Upper Canada the number confirmed was about 400. The next visitation was that of 1823, when the returns made by the Clergy of the number of communicants, in their respective parishes and missions, were again, as in 1822, defective; 34 missionaries, (about one-half of the Clergy,) having made no returns under that head.

The names and stations of the Clergy of the Diocese of Quebec, in 1833, were as follows, viz :—

Ven. G. J. Mountain, D. D., Archdeacon and Rector of Quebec; Rev E. Sewell, Minister of Trinity Chapel, Quebec; R. R. Burridge, Minister to Protestant settlements in parts adjacent to Quebec, Master of Grammar School and Garrison Chaplain; J. Brown, Evening Lecturer; R. J. Short, Assistant Minister, and A. Norman, missionary to settlements adjacent; J. L. Alexander, Leeds; S. S. Wood, A. M. Rector of Three Rivers; A. Ainslie, Berthier, etc.; G. M. Ross, Rector, Drummondville, etc.; J. Bathune, Rector of Montreal; B. B. Stevens, A. M., Evening Lecturer and Chaplain to the Forces; A. F. Atkinson, Assistant officiating at Laprairie; James Ramsay, Master of School; E. Boswell, Assistant, and officiating at Lachine; J. Jackson, Rector William Henry; T. Johnson, Abbotsford; J. Braithwaite, Rector. Chambly; W. D. Baldwin, A. M., Rector, St. John's; J. Cochrane, Assistant, L'Acadie, etc.; Maciah Townsend, Rector, Caldwellwell Manor; R. Whitwell, St. Armand West; J. Reid, St Armand East; C. C. Cotton, Rector, Dunham; D. Robertson, Stanbridge; G. Salmon, Shefford; J. E. Burton, A. B., Kilkenny, Rawdon, etc.; W. Abbott, Rec-

tor, St. Andrews ; Joseph Abbott, A. M. Grenville, etc. ; A. H. Berwell, Hull ; J. Leeds, Coteau-du-lac ; J. Taylor, Eaton ; C. Jackson, Hartley ; C. B. Flemming, Ship-ton ; W. Arnold, and J. S. Tuzo, Gaspe, etc. ; ——— Sherbrooke ; L. Doolittle, Bay Chaleurs.

UPPER CANADA.—The Hon. and Ven. John Strachan, Archd'n. of York and Rector ; J. Hudson, Assistant ; P. P. Mayerhoffer, and G. Mortimer, A. M. Markham and Vaugh-en ; J. McGrath, Toronto ; A. Elliot, Travelling Mis-sionary ; R. Leeming, March and Huntley ; J. Miller, Ancaster ; A. Palmer, A. B., Guelph, etc. ; R. Lugger, from the New England Company, and A. Nelles, Mission-aries to the Six Nations on Grand River ; T. Green, Ni-agara ; G. R. F. Grout, Grimsby ; W. Leeming, Chippe-wa, etc. ; J. Anderson, Fort Erie ; James Clarke, St. Catharine's ; Mark Burnham, A. B., St. Thomas's ; Francis Evans, Woodhouse ; B. Cronyn, London ; D. E. Blake, A. M. Adelaide ; R. Rolph, Amherstburg ; W. Johnston, Sandwich ; Thomas Morley, Chatham ; Alex-ander N. Bathune, (Bishop's Chaplain), Coburgh ; James Coughlan, A. B. Port Hope ; Joseph Thompson and Sam-uel Armour, Cavan ; H. R. De'Olier, Peterburrough ; G. O. Stuart, L. L. D., Archdeacon, Kingston ; R. D. Cart-wright, Assistant, Kingston ; J. Stoughton and Paul Sher-ley, Ernesttown and Bath ; J. Deacon, Adolphus Town ; Thomas Campbell, Belleville ; John Grier, Murray ; Wm Macauley, Hollowell ; Salter Gevens, Mohawk Mission, Bay Quinte ; Michael Harris, A. M. Bath ; R. Flood Beckwith ; Robert Short, Richmond ; J. Pedfield, March and Huntley ; E. Denroche, Brockville ; Wm. H. Gunning, A. M., Young, &c. ; Robert Blackey, Prescott ; Henry Patton, Oxford ; J. G. B. Lindsay, Matilda ; J. G. Wea-gant, Williamsburgh ; Fredk. Mack, Osnabruck ; G. Arch-bold, Cornwall, &c ; R. Harte and E. J. Boswell, Mission-aries whose stations were not assigned.

Of the Clergy in Lower Canada, 22 were wholly, and 6 in part paid by the Society for Propagating the Gospel in Foreign Parts. Most of them were at the time serving two congregations, which was also the case in Upper Canada. No less than 27 new Churches, in various parts of the diocese, had, within a few years, received aid from the fund in the Bishop's hands. There were at this time 26 catechists in Canada, with stipends from the Society: the effect produced by the employment of these persons was represented by the Bishop as highly beneficial. The funds raised in the Diocese for the support of the Church were also very considerable. In the year 1830, a Society was formed at York, Upper Canada, for the support of an additional travelling missionary, to visit the more destitute settlements of that Province, and within a few years after they were enabled to send a missionary among the Indians.

The summer of 1833 was spent by the Bishop of Quebec in Upper Canada, his correspondence with the society, containing the particulars of his visitations, conclude thus: "The prodigious extent of my Diocese, the rapid increase of the Protestant population—their destitution, where everything is new, of all regular provision for the means of grace, and the inadequacy of our resources to supply them, render it altogether no light or easy task to administer the charge committed to my hands, and I feel that I should be wholly unable to sustain the burden if I trusted in any other sufficiency than that which is derived from the mercy and grace of God."

The continued ill-health of Bishop Stewart, whose constitution had been shaken under the fatigues and privations borne in his missionary tours, rendered him incapable of performing the more arduous duties of his charge. The Ven. Archdeacon George J. Mountain was accordingly, in 1836, consecrated Bishop of Montreal, to divide with him

the labours of the Diocese, and in the event of surviving him to assume the Episcopal jurisdiction of the whole.*

An apprehension of a withdrawal of the Government Grant to the Society for Propagating the Gospel, in aid of the Church in the Colonies, about this time, produced a lengthy correspondence on the subject between the Colonial Bishops and the Society, particularly in Canada, where the demand for increased exertions was so pressing that the withdrawal of funds to any considerable amount placed the Church in imminent peril. Arrangements, however, were effected between Government and the Society, by which the application of sums arising from Colonial resources, including the Clergy Reserves, amounting to £7060 per annum, was made to the purposes of the Church in Upper Canada, and part of New Brunswick, while the Society in consideration of this undertaking, consented to appropriate annually from its funds £10,295 for payment of the salaries of the then existing missionaries in Lower Canada, part of New Brunswick, Newfoundland, Prince Edward Island, etc., and pensions to those missionaries and their widows. †

The Clergy Reserves in Upper Canada were now yielding £6000 per annum, and increasing every year, and a large number of the Clergy receiving their incomes in whole or part from the fund, while the produce of the reserves in Lower Canada was so scanty that no application of them had yet been made towards the support of the Church.

The following extracts from the energetic appeal of the Bishop of Montreal to the Society, dated March, 1836, on

* The revenues of the Bishopric of Montreal consists of an annual grant from Parliament of £1000 sterling, (the same as that made to the Roman Catholic Bishop in Lower Canada.) His Lordship is also Rector of Quebec, and holds the office of Archdeacon, to which there is attached an annual allowance of £500 sterling. See Gov't. Estimates.

† Report S. P. G.

the subject of the withdrawal of the Government grant, and the measures then before the Colonial Legislatures to divert from their original purpose the Clergy Reserves, afford a lively picture of the state of the Church in the distant settlements of Lower Canada, and a testimony to the exertions and sufferings of the Clergy in the discharge of their ministerial duties.

“It is indeed difficult to suppose that the Clergy would have persevered in the fatigues and exertions which, in numerous instances, they have undergone, unless they had been stimulated at once by experiencing a desire on the part of the people for their ministrations, and a hope in their own breasts, from what they had been permitted to effect, that the Divine blessing was with them in their work.

“I could furnish multiplied details of this nature, which have been little known to the world, and which, on that very account, are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names ; but since the Society have been sometimes reproached with a presumed character of inertness attaching to the Clergy of Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of all the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions ; and it must be expected to happen that some should be less devoted than others to the cause of Christ ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity

better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *insolitos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amidst masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick bed, at the distance of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts. I could mention the number of preaching stations which are served by some of the clergy, or of week-day services which they constantly perform; and if I were to advert to the style of preaching which characterises our clergy in Canada, I could affirm my belief that no unprejudiced person could deny to them, as a body, the credit of setting forth Christ crucified among their people. But although *no man shall stop me of this same confident boasting*, when once

compelled to *become a fool in glorying* on behalf of my brethren, yet the chief object of my anxiety is to draw some favorable attention to the unprovided condition of many settlements, which may not always comprehend any considerable number of settlers, but which, if their spiritual destitution were not a sufficient plea, are the beginnings of a great and even now a rapidly growing population,—dependent, in all human calculation, upon the religious advantages enjoyed by the present settlers, for the moral character which they will exhibit, the habits which they will cultivate, and the faith which they will follow. The stream, in all its progressive magnitude, may be expected to preserve the tincture which it receives.”

After a most interesting detail of the state of the Protestant settlements in the diocese, and some observations on the then precarious state of the Church’s resources in Canada, the Bishop concludes thus :—“ We are indeed well assured that God will never desert any portion of that Church which he has purchased with his blood ; and we humbly trust, that to whatever extent we might be stripped, we might be found able, through the spirit shed down upon us, to show that *SPOLIATIS ARMA SUPERSUNT*. The Clergy of the Canadas, wielding the “ *sword of the Spirit*, and having “ *put on the whole armour of God*,” will be able “ *to stand in the evil day, and having done all, to stand*.” Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces lacrymae sunt arma ecclesiae*, the prayer would be the prayer of faith, and their weeping would be for the dishonored but sacred cause, which is dear to their souls. Were they not only to *see*, but to feel the effects of *violent perverting of judgment and justice in a province*, they would know that they are *not to wonder at the matter*, and would patiently abide the storm commissioned to burst

upon their devoted heads. But their position is not such that they have only to mourn over the depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, and to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously "*stretch out her branches unto the sea, and her boughs unto the river.*"

"The demand for the ministration of the Church of England in the Canadas, has been constantly progressive since the date of the Conquest;" "I am in possession of abundant documents to show that the applications to the Bishops for Ministers during all this period have far exceeded the means at their command to answer them; and that even on the part of religious bodies, not originally episcopal, there has existed in many instances a decided disposition to coalesce with the Church,—a disposition which might have been improved to the happiest advantage for the permanent interests of religion in the colony, but for the frequent inability of the Bishops to provide for the demand, and the unsettled condition of the question relating to the reserves.*"

By the death of the Bishop of Quebec in 1837, the whole care of this extensive diocese devolved on the Bishop of Montreal, who in 1840 made a visit to the churches throughout the districts of Montreal, Three Rivers, and

* Reports S.P.G. 1836.

St. Francis, and in 1843 to those of the Eastern townships and other distant parts of Lower Canada. He travelled about 1000 miles, presided at 5 meetings for forming district branches of the Church Society, and consecrated several new Churches. At Quebec and Montreal the number of confirmations was the largest hitherto known in any part of the Canadas. In his pastoral address he took occasion to notice that the number of the clergy, inadequate as it then was to the wants of the people, had fully doubled since the care of the Churches came less than six years before upon his shoulders. *

In May, 1843, the Bishop undertook the arduous task of visiting the territories of the Hudson's Bay Company, the whole of which territory is beyond his episcopal jurisdiction. He also proceeded up the Ottawa to Clarendon, the farthest mission to the west of the diocese, and upward⁹ of 350 miles above Quebec. The mission station on Red River is 2000 miles above Quebec, nearly 1000 miles of which he travelled in bark canoes, traversing Lake Superior from its eastern to its western extremity; he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey. † At the Indian settlements a deputation of twelve Indians headed by an old chief, presented an address. In his letter to the Church Missionary Society, he says, "it is impossible that I can write to you after my visit, without paying at least a passing tribute to the valuable labors of those faithful men whom the Society has employed in the field of its extensive operations, and the opportunity which was afforded me of contrasting the condition of the Indians who are under their training and direction with that of the unhappy Indians with whom I came in contact upon the route, sig-

* Report 1843, page 98.

† Transactions of Church Missionary Society.

nally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the Gospel of Christ."

Pecuniary grants have for many years been made by the British Parliament in support of missions attached to the Indian departments of both Lower and Upper Canada, and in 1834 the Parliament Estimates contained an allowance for 5 missionaries, and in 1839 an addition of £64 8s. to the schoolmasters for the Indian department of Lower Canada.

The Bishop's next visitation was to Gaspé, the eastern extremity of the Diocese, 450 miles below Quebec, and to county of Megantic. Three years before the Rev. Mr. Cusack was sent down north side of St. Lawrence to Labrador. This part of Canada is beyond the limits of the diocese, and was in a most destitute condition. At the time of Mr. Cusack's visit, there were more than 100 families destitute of all religious ordinances whatever. Fifteen hundred sail of small vessels annually visit this coast, consequently a large fluctuating population were found to exist here all the year round without divine worship on the Sabbath day.

The Bishop of Montreal concludes the account of his visitations of 1843 and 4, in the following summary:—

"We go over a great deal of space in Canada to effect things which, at present, are upon a very humble scale. I find that the aggregate of all my journeyings about the Diocese itself, (and I have travelled 4,000 miles *out* of it during the past summer,) upon this last triennial Visitation, with the addition of the journeys to La Chine and Lenoxville, amounts to 4,238 miles. In the case of Rivière du Loup, I travelled 228 miles, going and returning, to visit one little insulated congregation. And now I have finished this history of the Diocese in its successive parts; and although chequered with scenes of a more prosperous

aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion ; with churches standing unfinished for years together, or sometimes with no churches at all ; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there, so that all, in some eyes, perhaps, look unimportant—priests and people alike, of ‘destiny obscure.’ But are they not, if rightly regarded, the very objects for Christian sympathy and help ? And is it not with something far different from a ‘disdainful smile’ that the English Church and people, in their ‘grandeur,’ will ‘hear’ these ‘simple annals of the poor’ in the Colonies ? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever feeble ability of my own to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year to year, in such a field,—a Society which may truly be said, under God, with reference to the Canadian Church, to have *kept a light in Israel*, by cherishing among this people the means for the pure teaching of the Gospel, and the unadulterated worship of God, ‘in the face of Jesus Christ,’ and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic ordinances ; conducting its proceedings in concord with the chief pastors of the Church upon the spot, and strengthening their hands to its power, yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals confirmed in the last triennial Visitation. But *who*, even if the souls of these individuals and of all the families connected with them, were not worth our care, *who hath despised the day of small things* ? Over this extent of country the scattered labours of the Church

are diffused, and the episcopal ministrations are statedly carried; and in all these different spots here the individuals openly professed the truth of God, and recognized their Church membership by a solemn act. *The fathers to the children, and children's children, will make known that truth*; and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth: *what that growth shall be must depend, in human calculation, upon what is done in the present stage of the Colony.* 'The sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the 'Society for the Propagation of the Gospel in Foreign Parts,' are precious in the sight of God, and pregnant with an important future among men.'

Bishop's College, at Lennoxville in the district of Three Rivers, was established by the Bishop of Montreal in the year 1841, for training up young men for the work of the Ministry in the forests of Canada,—an institution which, if properly supported and carefully guarded, may become of inestimable importance to the future welfare of the Canadian Church. The corner stone of the college was laid by the Bishop in September, 1845, and the buildings were expected to be ready during the summer of 1847 for the reception of the students who then occupied a building in the neighborhood. The site is said to be highly beautiful. The Society for the Propagation of the Gospel have granted £1000 sterling towards the institution, and established 6 exhibitions of £50 each. It has already received several endowments, among which is the sum of £6000 placed at the disposal of the Bishop by a private friend, which he has devoted to the erection of a college chapel and other objects. The Bishop himself in

conjunction with the members of his own family, have also endowed the College with lands, which though at present unproductive are likely hereafter to become of great value. The Library given for the Theological students of this diocese, by the associates of Dr. Bray, has been lately removed from Three Rivers to Lennoxville, as a foundation for the College library. The endowment of the College has been further increased by a grant from the Society for Promoting Christian Knowledge, in Oct. last, of £1000, in accordance with a promise that the same should be paid when a like sum was raised by subscription, which has now been effected.

Among the ordinations in 1843 was one gentleman who had been a student of this seminary. In 1846, there were 11 Divinity students at the College; the year before, another student had been admitted to holy orders. On Trinity Sunday last, the Bishop held an ordination at the College, when seven candidates were admitted to the office of deacon, and three to that of presbyter. Of these gentlemen seven were prepared for the ministry at the College. Lennoxville College was incorporated by legislative enactment in 1843.

A School in connection with the College was opened in 1842. At that date there were 20 pupils, with every prospect of an increase in their number. *

At the visitation in 1845, the number of resident clergy in the Diocese of Quebec, was 73; 53 being missionaries of the Society for Propagation of the Gospel. The number of churches was 74, and preaching stations 216; Sunday-schools, 91. It is to be regretted that no complete return of the number of communicants appears at this visitation. In the spring of 1846, the Bishop confirmed in the parish

* Report S. P. G. 1843.

church of Montreal 325 persons, the largest number ever admitted at a single confirmation by a Bishop of the Church of England, in North America. The number confirmed the same season in the cathedral of Quebec was 218.

In the autumn of 1847, the Bishop concluded a visitation of his whole Diocese, which was accomplished in something less than two years. He left Quebec for Gaspe on the 15th Sept., and returned through New Brunswick and part of the United States, and paid a visit to Bishop's College, Lennoxville, situate on the American frontier. The number of confirmations held in this last triennial visitation of the whole Diocese, was 74; the number of persons confirmed was 2012.; and 11 new churches were consecrated. Sixty-one clergymen were in attendance at the delivery of the visitation charge in the parish church of Montreal.

The Society for the Propagation of the Gospel have lately called the attention of the Bishop to the state of the newly arrived Emigrants, with a view of taking immediate steps for their spiritual instruction and guidance on arrival at the Quarantine Station of Grosse Island, 30 miles below Quebec, where there is a hospital for the sick, and the people are usually detained to wash and recruit after the voyage. There is here a Station and a Chapel with a resident Chaplain, supported by the Bishop from funds of the Society placed at his disposal. The Chaplain of this Institution has, accordingly, received directions from the Diocesan to enquire into the destination of such emigrants as are detained in Quarantine and to give a right direction, so far as may be in his power, to the movements of those who arrive without any settled plan.*

The misery and horrors of this station since the unholy attempt, during the summer of 1847, to cast out the pauper

* Report S. P. G., 1846.

population of Ireland upon British America, are pourtrayed in the following extract from the Bishop's correspondence on the subject with the Society.

“ On account of the overwhelming extent of the labours this year at the Quarantine Station, in consequence of the swarms of miserable beings poured upon the shores of Canada from Ireland, I have found it absolutely indispensable to employ two Clergymen at that Station, and, in fact, before I could send a clergyman down, different Clergymen of Quebec or its immediate neighbourhood, went down, each for a few days at a time to assist — and one of the two Clergymen stationed there having come away sick, the same arrangement is still going on. I felt it right to set the example of taking a turn myself in this duty, and went down for a week. The scenes of wretchedness, disease, and death to be there witnessed, thickening day by day, surpass all description—and the time will not permit my attempting any details—suffice it to say that when I left the station, there were, according to computation, about 1700 sick upon the island, (every building which could be made in any way available, the two Churches included, being turned into hospitals, together with a vast number of tents,) and about 800 afloat in the miserable holds of the ships.— With the utmost exertion on the part of the authorities, it was a matter of impossibility to provide the necessary comforts and attendance for these poor sufferers. The daily amount of deaths was frightful. We had not perhaps above 300 Protestant sick, out of this number, but so dispersed, on shore and afloat, and so intermingled with Romanists, sometimes two of different faith in *one bed*, that the labour of attending to them ministerially was immense.”

The Rev. Messrs. Willoughby, Daws, Chederton, Morris, and Anderson, have fallen victims to their benevolent zeal for the emigrant sick.

The Rev. Charles Morris, Missionary at Port Neuff, is a native of Nova Scotia, son of the Hon. Chas. Morris, of that province. He was a man of unpretending piety and one of very extensive attainments—a master of Arts of King's College, Windsor. The Rev. R. Anderson was an Irishman and a graduate of Trinity College, Dublin, he was a widower, and left two little orphan boys, who have been taken by a brother clergyman.

“Both these gentlemen” (says the Bishop,) “voluntarily outstayed their time at Grosse Isle. I had established a rotation service, giving a week to each Clergyman. Mr. Anderson became so deeply interested in the scenes and incidents which he witnessed, and conceived so lively a desire to devote himself to the work of comforting and guiding the sick, and aiding the dying in their preparation, that he earnestly solicited permission from me to remain and he stayed six weeks. Still, as there was abundant work for two, and it was evident that ‘the mutual society, help, and comfort, that the one might have of the other, would be of benefit both to themselves and the patients, the weekly arrangements continued, and Mr. Morris, from some accidental interruption in the chain, had the opportunity, of which he chose to avail himself, of remaining a fortnight. Most cheerfully, as well as most lovingly, did they perform their work together. ‘They were lovely and pleasant in their lives, and in their deaths they were not divided.’ They came up together from the island, and were buried within a day of each other at Quebec. The cathedral, as on occasion of the previous death of my admirable friend Mr. Chederton, was hung for three Sundays with black, Mr. Anderson was remarkably simple-minded, as well as a truly zealous and faithful minister of Christ. Precious in the sight of the Lord is the death of his saints.”

“The number of Clergymen of our Church, being the only Protestant ministers in attendance who served the Quarantine Station during the season, was fifteen. Of these the Rev Messrs. Rollit, Forest, Sutton, Torrance, Lonsdell, Parkin, King, Anderson, Whitten, Morris, Reid, Guerout, Butler, and Morice, were Missionaries of the Society; and of these Missionaries, Messrs, Forrest, Torrance, Lonsdell, Parkin, King, Reid, and Butler, took the fever and recovered. Messrs. Torrance, King, and Reid, were very dangerously ill.”

CLERGY RESERVES.—The Clergy Reserves of Canada consist of one-seventh part of all the ungranted lands in both Provinces, set apart for the support of a Protestant clergy, by the constitutional act of 1791. This provision was deemed necessary and just at the time in consequence of the ample endowment secured to the Church of Rome, under the terms of capitulation confirmed by the imperial act of 1774. In 1829, the quantity set apart under the several statutes regulating the reserves, was 2,400,000 acres, and as townships have been laid out from time to time, one-seventh of the land has been set apart as clergy reserves.

On the subject of the reserves, the Bishop of Montreal, in his letter to the Society, in the year 1836, observes, “The case of the Church in Canada, with respect to the formation and maintenance of its establishment, is briefly this, the territory having been acquired by the Crown of Great Britain, in 1759, a Protestant population by degrees flowed in, with the prospect of course of continued accession. Measures were, therefore, taken by the Government to provide for the spiritual wants of this population. In 1791, when the two distinct Provinces of Upper and Lower Canada were established by what is commonly called the Quebec act, the royal instructions to the Governors having

previously declared the Church of England to be the established religion of the colony,* to which instructions a reference is introduced in the act—a reservation of one seventh of all the lands in Upper Canada, and of all such lands in the Lower Province as were not already occupied by the French inhabitants, was made for the support of a Protestant clergy.

“The little value attached in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a tenantry upon the clergy lots so long as the fee simple of the same quantity could be obtained in the way of grants, or for a trifling consideration, caused the property to be for a long time of necessity unproductive, and it was in a manner disregarded by the Government, in whose hands the management of it resided. In 1806, however, measures were taken to elect a corporation in each Province for the management of the reserves, but it was not until 1819 that these corporations went into operation.”

About this time, questions began to be raised respecting the proper legal construction of the act of 1791, and the intentions of Parliament in passing it, as well as the inter-

* (Extract from an address of Bishop Stewart, published 1827.)—“In using the expression” (the established religion of the country,) “I am very far from meaning to say, that either the positive advantages of our own Church, or the relative situation of other religious bodies, are, or ought to be, here, what they are in England or Ireland. In this country, there are no civil or political distinctions, founded upon those which are religious; nor any contributions drawn for the support of the Church from those who profess a creed different from her; and there are privileges not conceded at home, enjoyed here by the branches of other Churches established in Europe, of which I should be the last person upon earth to wish them deprived. In some instances, I should be heartily glad that the benefits extended to individuals of these Churches, should be greater than they have yet been made; but ours is, and has been, declared and constituted, and according to my belief, provided for as the Religion of the State.”

“As I have earnestly contended for the claims of the Church, I am anxious of having the opportunity of saying that my sentiments accord entirely with those of the Bishop of Quebec, as expressed in the foregoing extract; and in the maintenance of what I conceive to be our rightful cause, I feel able to say that I have always been actuated by something very different from party spirit or uncharitable feeling. I feel how gladly I could give the hand to any body of sincere Christians, in a way which conscience would permit, and how willingly I would engage, if there were hope of success from such a measure in any plan of comprehension, which would not compromise the essential principles of the Episcopal Church.”

pretation to be given to the words "Protestant clergy." Since then, the disposal and appropriation of the clergy reserves have continued to afford fruitful subjects of contest between the various political and religious parties in Canada, until set at rest by the imperial statute of 3d and 4th Vic. ch. 78, passed in 1840, entitled, an act to provide for the sale of the clergy reserves in the Province of Canada, and for the distribution of the proceeds thereof. By this act, the Government in Canada is empowered to sell all or any part of the clergy reserves, under regulations to be approved of by her Majesty in Council, and the proceeds in money to be derived from the sale and leasing of the clergy reserves, after deducting certain allowances specified in the act, are directed to be divided into six equal parts, two of which are to be appropriated to the Church of England, and one to the Church of Scotland, and the other three to be appropriated by the Governor of the Province, with the advice of the Executive Council, for the purposes of public worship and religious instruction in Canada; and all sold or to be sold under the provisions of the imperial statute 8, Geo. 4, to be divided into three equal parts, two of which are to be appropriated to the Church of England, and one to the Church of Scotland.* By this statute of Geo. 4, the sale of one-fourth of the whole reserves were authorised, and the proceeds directed to be invested.

It was not the intention of the Imperial Government, in passing this act, to apportion these lands among the denominations of Christians whose claims were there recognised, but to place the whole at the disposal of Government, to be sold and the proceeds to be divided in the portions mentioned in the act.†

* Imperial Statutes 1840.

† By the seventh clause of this statute, the sum of £7700 per annum was secured to the Church in Canada, and until the portion of the proceeds of the reserves appropriated to the Church of England, should amount to that

The management of the reserves, appears to have given general dissatisfaction, owing to the large amount of proceeds annually consumed in charges. Petitions from the two Diocesan Societies in Canada, supported by others numerous signed, from all parts of the Province, have been, in consequence, laid before both branches of the Local Legislature, and also presented to the Crown, to obtain an alteration in the statute of Victoria that a portion of the reserves equivalent to the amount of the proceeds of their sale, awarded to the Church of England by the imperial act might be vested in the Church Societies, to be managed by them for the interest of the Church, and that the same advantages should be extended to other denominations, entitled to a share of the reserves fund, if they so desired. The committees of both Houses to whom those petitions were referred, in the session of 1846, reported favorable to the object of the prayer, but both branches of the Legislature have refused to confirm the reports, consequently nothing has been done towards effecting an object so important to the interests of the Church.—For present state of clergy reserve fund, see appendix.

A Church Society was formed in the Diocese of Quebec in 1842,—its specific objects being, first: the encouragement and support of missionaries and clergymen of the United Church of England and Ireland, within the Diocese, and for creating a fund towards the augmentation of the stipends of poor clergymen, and towards making provision for those who may be incapacitated by age or infirmity, and for the widows and orphans of the Clergy. Secondly: the encouragement of Education, and for the support of day and Sunday-schools, in the diocese,

sum, it is charged upon the Casual Revenue of the Province of Canada; and all stipends granted to other religious bodies out of the reserves fund previous to the passing of the act, are secured to them. The portion of the proceeds of the reserves in Canada West, appropriated to the Church, now exceeds, it is said, the amount secured to the Clergy of the Diocese of Toronto, under this act.

in conformity with the principles of the Church. Thirdly: granting assistance, where it may be necessary, to those who may be preparing for the Ministry of the Gospel in the Church within the Diocese. Fourthly: circulating the Holy Scriptures, the Book of Common Prayer, and such other Books and Tracts as shall be approved by the Central Board or Managing Committee of the Association. Fifthly: obtaining and granting aid towards the erection, endowment, and maintenance of Churches, in the Diocese; the erection and maintenance of parsonage houses; the setting apart of burial grounds and church yards, and the endowment and support of parsonages and rectories, and the management of all matters relating to such endowments.

The resources of this Society, since its foundation, have been steadily on the increase. Its income in 1846 approached the sum of £2000, and its expenditure exceeded £1400, shewing an increase over the preceding year of £203 at Montreal, and £260 at Quebec. It maintained that year two travelling missionaries, and had eight district associations. Through the judicious distribution of its funds in the erection and support of schools, its influence is already beginning to be felt through the whole extent of the Diocese. The income for the year 1848, was as follows, *Viz*:—Montreal, £1250; Quebec, £387; widows and orphans fund £330. Total, £1967.

The whole number of the Clergy in the Diocese of Quebec, in 1847, was 78; the number holding charges, 73; the Churches, 72; stations where service is regularly performed, 220. There are but 23 parsonage-houses in the whole Diocese. *

It has long been manifest that the duties of this Diocese have become too great for the administration of one Bishop. The see of Quebec has now been vacant nearly

*Report 1817.

2 years, owing, as it is said, to their being no provision for the support of a Bishop, that enjoyed by Dr. Stewart having ceased at his death. It is a matter of surprise that amidst the anxiety now prevailing on the subject of Colonial Episcopacy, some means have not been devised to provide for the see of Quebec, and thus more effectually to protect the interest of this most important branch of the Church of England. Since the above was written, the Bishop of Montreal has again urged this subject upon the attention of the Church, through the medium of the Society for the Propagation of the Gospel. And the Colonial Bishopric's Committee* have taken the subject into consideration, as appears by the following passage in their last Report :—" Among the more urgent and pressing wants of the Colonial Church, may be recorded that which has already been noticed by us, a subdivision of the two large Dioceses of Quebec and Toronto, or at the very least the erection of a Bishop's see at Quebec as well as at Montreal." †

*This Committee are composed of the Archbishops of Cantorbury, York, Armagh, and Dublin, and the Bishops of London, Winton, Durham, Rochester, and Lincoln.

† Report S. P. G., 1848.

DIOCESE OF QUEBEC.

Population of the Diocese in 1849—789,000. The Protestant population is estimated at less than one fifth, and the members of the Church of England are supposed to constitute above one twelfth of the whole.

Bishop.—The Right Rev. GEORGE I. MOUNTAIN, D. D., Lord Bishop of Montreal, and Archdeacon of Quebec, (administering the Diocese.)

Bishop's Official and Ecclesiastical Commissary.—Rev. GEORGE MACKIE, D. D.

Private Secretary.—Rev. A. W. MOUNTAIN, A. B.

Examining Chaplain.—Rev. Dr. MACKIE.

RETURNS IN 1846.						
NAME OF THE CEERGYMAN.	PARISH OR MISSION.	Number of Churches.	Other Stations.	Total Congregation.	Number of Communi- cants.	Sunday Schools.
	District of Quebec.					
Right Rev. G. I. Mountain, D. D., Rector,	Quebec.	*	3	1500	550	2
Rev. Geo. Mackie, D. D. Curate,						
„ E. W. Sewell,	Trinity Ch	*1		450	80	1
„ C. R. Plees,	St. Peter's	*1		240	50	1
„ J. E. F. Simpson,	St. Paul's	*1				1
„ C. L. F. Haensel, Ev'g. Lect'r	Trn Chrch					
„ G. Cowell, M. A. Ch. Forces.						
„ J. Cornwall, Asst. Curate.						
„ E. B. Parkin,	Valcartier.	*2	3	185	28	3
„ J. Torrence,	Pt. Levi, &c	*3	3	100	23	1
„ R. Lewis,	Portneuf &c	3		260	60	2
„ J. McKeoun,	Frampton, &c.	3	1	600	122	3
„ A. T. Whitten,	Leeds.	1	3	70	60	1
„ L. H. Simpson,	Ireland &c.	2	4	320	50	4
„ E. G. W. Ross,	R. du Loup, (enbas.)	1		70	8	1
„ William King.	St Giles, &c.	*2	8	357		2

☞ The returns marked * are for the year 1845.

NAME OF THE CLERGYMAN.	PARISH OR MISSION.	Number of Churches.	Other Stations.	Total Congregation.	Number of Communi- cants.	Sunday Schools.
Rev. S. S. Wood, M. A. Rector and Chaplain to Bishop,	District of Three Rivers.					
„ H. Burgess, A. B.	Three Rivrs Nicolet.	1	2	140		1
„ G. M. Ross, Rector,	Drummond- ville, &c.	*1		50	30	
„ N. Guerout,	R. DeLoup, (en haut)&c	1	1		75	2
	District of Montreal.	1	2	100	51	1
„ J. Bethune, D. D. Rector,	Montreal.	1		2000	405	1
„ W. A. Adamson, A. B. Asst.						
„ Jacob Ellegood, do.						
„ D. Robertson, Chaplain to the Troops,						
„ A. D. Campbell,	Trin Chap	1		857		1
„ J. Irwin,	StThos „	*1	3	550		1
„ W. T. Leach, M. A.	St.Geo's,,	*1		400		1
„	St.Anns „	1				
„ E. J. Rogers, Chaplain to Penitentiary,						
„ G. Ramsay, M. A. }	St. Martin,					
„ T. A. Young, }	Isle Jesus & StTh'rse	1	1	90	38	
„ C. Rollet,	Rawdon, &c	*2	10		75	
„ J. Flanagan.	Mascouche.	*3				2
„ Vacant,	N. Glasgow					
„ W. B. Bond,	Lachine.	1	2	250	56	3
„ J. Mountain,	Cot. du Lac.	1		30	13	
„ James Pyke.	Vaudreuil.					
„ W. Abbot, Rector,	St. Andrews	1		190	160	1
„ W. McMaster,	Gore.	1		250	60	
„ C. Forrest,	Grenvill &c	2		100	23	1
„ J. Johnston,	Hull, &c.	2	4	380	57	1
„ F. S. Neve,	Clarendon.	1		100	160	1
„ William Anderson, Rector,	Wm. Henry & Berthier	1	1	250	140	2
„ T. Johnston,	Abbotsford,	2	1	140	50	1
„ F. Robinson,	Rougemont					

NAME OF THE CLERGYMAN.	PARISH OR MISSION.	Number of Churches.	Other Stations.	Total Congregation.	Number of Communi- cants.	Sunday Schools.
Rev. A. Balfour,	Shefford.	3	3	290	130	1
„ Joseph Scott, M. A.	Brome, &c.	1	5	300	12	1
„ C. C. Cotton, A. B.	Dunham.	1	2	350	25	3
„ James Reid,	St Armand E					
„ R. Whitwell,	St Arm'd W	1	4	240	80	1
„ James Jones,	Stanbridge.	2	2	350	30	
„ W. Jones,	Farnham.					
„ M. Townsend, Rector,	Caldwell &c	2	3	400	108	2
„ G. Slack,	Granby, &c.	2	2	300	61	2
„ G. Bancroft, M. A. Rector,	St. John's	2	1	390	85	2
Vacant,	Christiev'le	*1				2
„ J. Braithewaite, A. B. Rector,	Chambly.	1	1	240	25	1
„ J. P. White, Assistant,						
„ F. Lonsdell,	Laprairie.	2	2		20	4
„ C. Morice,	Lacolle &c.	1	5	200	40	
„ H. Hazard,	Sherrington	2	6	601	37	2
„ E. G. Satton,	St. Remi &c	*1	10	401	58	4
„ James Fulton,	Russelltown	1		70	8	1
„ W. Brethour, A. B.	Orms town.	1		350	96	1
„ W. Morris,	Huntingdon	1	5	360	112	1
„ Daniel Gavin, Missionary to French Protestants,	Sabrevois.					
	District of St. Francis.					
„ J. Butler,	Kingsey &c.	2	2	110	58	
„ D. Falloon, D. D.	Shipton &c.	2	2	100	67	
Vacant,	Lenoxville.	*2	2	260		2
„ L. Doolittle,	Sherbrooke					
„ J. Bellmuth,	Eaton, N & S					
„ J. Tayler,	Robinson &c	*1	10	190		6
„ J. Kemp,	Compton.	2		200	30	1
„ C. P. Reid,	Hutley, &c.	1	2	70	44	
„ C. Jackson,	District of Gaspé.					
	Gaspe, &c	2	4		118	3
„ W. Arnold,	Perce, &c.	*2	3			2
„ R. Short,	N Carlile &					
„ G. Milne, M. A.	B. Chaleurs	*2	4	280	27	2

BISHOP'S COLLEGE, LENNOXVILLE.

Principal and Professor of Divinity.—Rev. JASPER NICHOLS,
M. A. (Bishop's Chaplain).

Professor of Mathematics and Master of Grammar School.—
H. MILES, M. A.

Professor of Hebrew.—J. HELLMUTH.

CHAPTER IV.

DIOCESE OF TORONTO.

THE Diocese of Quebec, as originally constituted, embraced a territory of vast dimensions. The functions of a Bishop, under such circumstances, could be hardly rendered available to any useful purpose. Time and space must necessarily present serious obstacles in every attempt to exercise his authority or bestow his care. The advancement of the Church throughout Canada was believed to be on this account seriously retarded. This difficulty was more palpable in respect to Upper Canada, which lay so wholly remote from the residence of the Diocesan, and from any possible inspection from him, except at rare intervals. Some years elapsed, however, before a want of such magnitude could be supplied. It was not until 1839 that Upper Canada obtained a resident Bishop, in that year, Dr. John Strachan, Archdeacon of York, was consecrated Bishop of Toronto.*

At the date of the Bishop's appointment, the two

* The revenue of the Bishop of Toronto was principally derived from the allowance to the Archdeaconry of York, and the emoluments attached to the Parish Church of Toronto, both of which he held in conjunction with the Bishopric, and the Society P. G. usually made him a small grant from their funds. By a recent arrangement of the Clergy Reserve fund, an Episcopal income has been provided, and the Bishop has resigned the Archdeaconry and the Rectory of Toronto.

Archdeaconries of Kingston and York contained 71 resident clergymen. At the first visitation on the following year, the number had increased to 90, and again in 1842 to 102, including two missionaries from the New England Company.

Within the space of two years, the Bishop of Toronto made four visitations, during which he was absent two years and three months from his home. He is reported to have travelled during this period about 10,000 miles over bad roads, and in canoes, when he was obliged to cross the great lakes to visit the settlements and tribes of Indians on Lake Huron. He had to travel through the wilderness to reach remote and distant settlements, where scattered congregations were collected, with their children, for baptism and confirmation, and other spiritual assistance. He had frequently to sleep out in the log-hut of the settler, in the woods, sometimes travelling on horseback, and sometimes on foot, or in the common lumber-waggons of the country, subject to all the privations incident to wilderness settlements. * In the spring of 1842, the visitation extended to the Niagara and Home districts, and those of Simcoe and Colburne, Newcastle, Prince William, Midland, Eastern, Bathurst, and Dalhousie. The confirmations at 75 stations were 2923 ; Churches consecrated, 5 ; sermons and addresses delivered, 155 ; and number of miles travelled, 2277. †

In the first progress of the Bishop through his Diocese, in 1840, the number confirmed was 1790. During the second, this number was more than doubled, the aggregate being 3901. " 'The Clergy are now,' " says the Bishop in his letter to the Society P. G., " reaping the reward of their labors, anxieties, and personal sacrifices, in beholding the progress of religious principles. Moreover, abundance of evidence everywhere appears that opposition or indiffer-

* Report S. P. G. 1846. † Report 1844.

ence towards the Church, or even separation, does not in general arise from any distrust of her discipline or doctrine, but from the practical impossibility of obtaining instruction within her pale."

The Mohawk Indian congregation, on Grande River, came within the scope of the Bishop's first visitation. Prayers were read on the occasion by the Rev. A. Nelles, in the Mohawk tongue. The Bishop confirmed 19 by an interpreter, and then visited the schools, where a number of Indian children receive the rudiments of a religious education. After the confirmation, the Bishop addressed the assembled chiefs of the tribe. The church in this mission is the oldest but one in the Province, having been built about the year 1784, when the Society sent them Dr. John Stuart,* from Fort Hunter, in New York, as their missionary. They have here attached to their school an institute for the instruction of Indian youth in various useful mechanical arts. The Bishop afterwards proceeded to the missions of the Rev. A. Elliot, further down the river, where the prayers were again read in the Indian language, and the singing conducted with the greatest spirit and pathos. This is a rapidly increasing congregation, reclaimed for the most part from paganism. Twenty-five were confirmed, and addressed as on the former day, and the Bishop also addressed the chiefs of the Seneca tribe. There were at this time two ministers officiating to the Six Nations, one stationed at the Mohawk village on the Grand River, and the other at Tuscarora. There were also two other missionaries, who combined the charge of the Indians with that of congregations of whites. One on the Bay of Quinte, where a branch of the Mohawk tribe

* Dr. John Stuart was the first Missionary in Upper Canada. He came in 1784. Eight years afterwards, two clergymen arrived from England, and in 1803, there were but four in the Upper Province. Mr. Strachan came out that year, and was shortly after ordained by the Bishop of Quebec; he made the fifth; in 1819 they had increased to 10, in 1825 to 22, and in 1833 to 46. [Bishop's Report.]

is established, and one who resides at Carodoc, and devotes part of his time to the Mounsees, and Bear-creek Chippeawas, in his neighborhood. *

In the year 1844, the visitations extended to Gore, Talbot, London, Wellington, Huron, and Western Districts, also to the Manetouahning Indians on Lake Huron, comprehending in all sixty-two missionary stations. In 1838, a missionary was stationed at the Manitoulin Islands, and another at Sault St. Marie, at the upper extremity of Lake Huron, both exclusively engaged in ministering to the spiritual wants of the various tribes of Indians. Dr. Frederick O'Mara was sent out by the Society for Propagating the Gospel as Missionary to the Indians at the latter place, in 1840, and has now charge of the Huron missions. He has lately been in England, where he has obtained funds for building a church at the Manetouahning station. The mission at the Manitoulin Islands is supported by a grant from the British Government. The Bishop, in his address to the clergy, at the cathedral church of St. James, in Toronto, in reference to the Indian missions, says :—

“ The Indians are all anxious to have their children educated, and are not unwilling to leave them in the Missionary settlement, if they can be supported while they themselves are absent on their hunting expeditions. The children are found as apt to learn as those of the whites, and acquire the common branches of instruction and expertness in the mechanical arts with equal facility. There is an excellent school of industry for boys and girls at the Mohawk village on the Grand River. The boys are taught useful trades, and the girls knitting and sewing and household work. At the same time, their religious education is carefully followed up. They are found to be docile and

* Report 1839. Total number of Indians in Upper Canada, according to official returns in 1833, amounted to 5039 souls.

quick of apprehension, and very soon become clean and tidy in their persons. Here again is a great advance, if diligently improved, towards the conversion of the Indians. The Church can reach the parents through the children; and even should she be less successful with the adults, she can gradually get possession of the rising generation, and in half an age the tribe becomes Christian."

The Bishop next refers to the alarming destitution of the means of grace in many large districts of Canada, and mentions the districts of Wellington and Victoria, containing 24 townships, with but two resident clergymen, and that of Ottawa, comprising 9 townships, to which he had not yet been able to send a single missionary.

By the last census, the members of the Church in Canada West are returned at 123,897, out of a population of 500,000. The Bishop, however, states from his own observation, that the Church people comprehend nearer one-third than one-fourth of the whole population. In such a country, where the population is thinly scattered over a vast extent of territory, separated at intervals by dense forests, lakes, and rapid rivers, the difficulty of regular administration of the ordinances of religion is seriously felt. Though the number of working clergy has nearly doubled itself since 1839, being now upwards of 130, yet that number is miserably inadequate to the wants of the diocese, and notwithstanding all the exertions of the Bishop, and his Clergy, aided by the Society for Propagation of the Gospel in Foreign Parts, and supported by the handsome contributions of the people of Upper Canada, the most melancholy religious destitution prevails. It is obvious from the various representations on the subject, that the spiritual wants of the rapidly increasing Protestant population of Canada West, are not met by the efforts of the National Church, nor are the active exertions of the

several Dissenting Churches capable of supplying the deficiency. It is, however, a fact that the Clergy of the Church of England have increased at a much greater ratio than the population. In 1812, there were but five clergymen to 70,000 inhabitants, whereas to 500,000 there were 115 in the year 1844, thus while the population has increased seven-fold, the number of English Church missionaries have increased more than twenty-fold.*

Canada West now contains upwards of 400 townships. The rapid increase of population, and the continued formation of new settlements, demand a large reinforcement of clergy, and will soon render a division of the diocese necessary. The Bishop reported, in 1842, forty-five stations unprovided for, many of which have churches erected or in progress, and though the clergy have been considerably augmented since that date, the demand is equally great. "In Niagara district," says the Bishop, (1846), "I have four or five more stations to attend than I had at my last visitation." Again, "In my last journey through Home and Simcoe districts, three years ago, I visited 16 places, I have now to visit 31. In passing through the diocese, I behold the clergy everywhere active and laborious, living in good feeling and harmony among themselves, and with their flocks, seeking out our people in the wilderness, forming them into congregations, and extending on every side the foundations of our beloved Zion."

The destitute districts of Wellington, Huron, and Victoria, are now occupying the attention of the Bishop. They require at least to be opened within them twenty or thirty new missions, and there exists at present in the Colony a provision for additional ministers, but the men are wanting. †—A Society, called the Upper Canada Clergy

* Bishop's Letter S. P. G.

† Report S. P. G. 1847.

Society, for the support of missionaries in destitute settlements, has been established for a number of years in this part of Canada. In 1840, it was incorporated with the Society for the Propagation of the Gospel in Foreign Parts. This committee is enabled at present to pay the salaries of three or four missionaries.

The Toronto Diocesan Society, now the most efficient institution in the whole Colonial Church, was established on 20th April, 1842, and incorporated by statute 7 Vic. for promoting the following objects. "First,* the endowment and support of missionaries and clergymen of the United Church of England and Ireland within the Diocese of Toronto, and for creating a fund towards the augmentation of the stipends of poor clergymen, and making provision for those who may be incapacitated by age or infirmity, and for the widows and orphans of the clergy of said Church and Diocese." Secondly, "for the endowment of Education, and the support of day and Sunday-schools in the Diocese, in conformity with the principles of the Church." Thirdly, "For granting assistance, where it may be necessary, to those who may be preparing for the ministry of the Gospel in the Church within the Diocese." Fourthly, "For circulating in the Diocese the Holy Scriptures, the Book of Common Prayer of the Church, and such other books and tracts as shall be approved by the central board or managing committee of the association. Fifthly, "For obtaining and granting aid towards the erection, endowment, and maintenance of Churches, and the erection and maintaining of parsonage houses, the setting apart of burial grounds and church-yards, the endowment and support of parsonages and rectories, and the management of all matters relating to such endowments."

* Society's Report.

The revenue of this Society, during the second year of its existence, was £1800, a sum far exceeding that at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, in any one year for the first quarter of a century. In 1846, it had increased to £4468, including the income of the district branches, and donations for special purposes. The expenditure, the same year, was £2297, and the sum of £1004 was invested.* The income for the year ending March, 1848, was as follows, viz.:—

Receipts† of central committee, including)	
£583 9s 8d, collected for the distressed	} £2642 17 9
Irish and Scotch, but not including mon- ies received on trust,	
District Branches, - - - - -	999 12 4
Sales at Depository, - - - - -	769 8 9
	<hr/>
	£4411 18 10.

The Society now contributes to the support of 13 missionaries, all of whom are maintained either entirely from its funds, or by the congregations to whom they minister, with the Society's aid, two Indian interpreters, one catechist, and one schoolmaster, and has this year afforded assistance to nine theological students. Its branches have now spread throughout every district in Canada West, and by thus associating its members, an unity of action is given to the operations of the Church, and a value and importance to the smallest congregation in the diocese. †

The participation of the Laity in the affairs of the Church, through the means of the Diocesan Societies of British America, is thus alluded to by Dr. Beavan, at the last annual meeting of the Toronto Society:—"The Society, moreover, forms a species of Diocesan Synod, where, as in ancient times, the Bishop called together his presby-

* Report Toronto Church Society, 1846.

† Report Toronto Society, 1848.

‡ Bishop of Toronto.

ters to consult regarding ecclesiastical affairs—as well as laymen, on particular occasions, to advise as to the temporal concerns of the Church. For a long intervening period the laity were not specially invited to interest themselves in ecclesiastical matters; but in this Society they might be said to be recovering one of the features of the Primitive Church.”

By the Imperial statute 3 and 4, Victoria, chapter 78, which provides for the sale of the Clergy Reserves in Canada, and the distribution of the proceeds thereof, certain portions of these lands have been appropriated to the Church of England. The Diocesan Society of Toronto has petitioned both branches of the Local Legislature and the Crown, that the disposal and controul of them should be made over to the Church of England. The subject of parochial schools throughout the Diocese, has also of late engaged the attention of the Society.

The income derived from the Clergy Reserves, in Canada West, has been lately so increased by the reduction in the expense of surveying, and collecting, as well as by the recovery of back rents, and the increasing value of lands, as to meet the demands made upon it, and a portion has been appropriated by the Society for the Propagation of the Gospel, now entrusted with the administration of these funds under the statute 3 and 4, Victoria, as a salary to the Bishop, who previously had no episcopal income, and held the Archdeaconry of York and the Rectory of Toronto, both of which he has at length been enabled to resign.* Within the last year, a plan has been matured by the Society for the application of the remainder of this fund, for the support of religious worship in the diocese, pursuant to the statute. It is contained in the following regulations, published in their Report for 1843.

* Report S. P. G. 1847.

"I. That a sum of £1200 per annum, currency, be appropriated to the maintenance of a Theological Institution for the Diocese of Toronto.

"II. That annual grants of £60 currency be made to travelling missionaries.

"III. That stipends to the Clergy in the settled Districts be paid, equal in amount to the sum raised within the Diocese; that in no case shall such stipend be less than £50 currency, or more than £150 currency; and that, of the sum raised from sources within the Diocese, at least £50 currency shall be raised within the mission itself, and a house provided.

"IV. That the sum of £60 sterling be allowed to each unmarried, and £100 sterling to each married missionary, proceeding from England, for passage and outfit; and that a further sum of £60 currency be allowed to each missionary, travelling or settled, on his taking possession of his first charge, to meet the expense of his first establishing himself.

"V. That the continuance of the clergymen's services in any particular mission, must be understood to depend on the fulfilment, by the people, of the conditions on which he was sent to reside among them.

"VI. That the missionaries at present on the Society's list be allowed to take advantage of the above arrangements, should they desire to do so."

The Society has determined to allow to clergymen going from Great Britain to the Diocese of Toronto, an annual sum of £50 from its own funds for the first three years of their incumbency. A further plan for affording encouragement, as far as very limited means allow, to merit, and long and efficient services, has been submitted to the Bishop of Toronto, and is now awaiting his Lordship's judgment.*

*Report, S. P. G. 1848.

The Bishop of Toronto, on the establishment of a new mission or rectory, has usually required from the settlers, where it was possible, a contribution of £50 per annum, and frequently the erection of a parsonage house, where the local resources of the district admit of such a provision.

The revenue derived from the Clergy reserves in Canada West now exceeds the sum charged upon it by Government for the support of the Clergy of the Diocese. The portion appropriated to the Church of England in the year 1847, was above £8000 * currency. In 1836, there were upwards of 29,931 acres of the Clergy Reserves granted as endowments to the parochial clergy, for which the patents had been made out. 4118 acres, for which the patents had not then been completed, and 12,725 set apart as glebes. There were, at the time, 57 rectories endowed with land, under order in council.

According to the last returns, there were 300 places of worship belonging to the Church open every week within this Diocese, † and 120 officiating clergymen, 43 being paid £100 sterling per annum by the Society for the Propagation of the Gospel in Foreign Parts—46 altogether from the proceeds of the clergy reserves, and the casual and territorial revenue, under the arrangement made with Government in 1834—two or three by the Upper Canada Clergy Committee—several altogether from local resources, and ten or twelve by the Diocesan Society of Toronto; also two or three by the New England Company, who, in 1830, under an arrangement with the Society for Propagating the Gospel, in a great measure, took charge of the Mohawk Churches. There are also seven catechists in the Diocese supported by the Society for the Propagation of the Gospel. By the ordination of ten students of

* Journal of Parliament of Canada, 1847. See also Appendix to this work.

† Above 60 Churches have been built within the Diocese since 1839, and many repaired and enlarged.

the University of Toronto, and the College at Cobourg, in July, 1843, and the arrival of several missionaries from England, the number of the clergy has been increased to 132.

DIOCESAN THEOLOGICAL COLLEGE AT COBOURG.—This seminary was established in 1842, especially for qualifying candidates for holy orders, by affording a regular course of theological study. It possesses eight or ten divinity scholarships of £40 each, kept up by the Society for the Propagation of the Gospel, and an equal number supported by funds raised in the Province. Twenty students of this institution, since its commencement, have received holy orders, and there were in May, 1848,* seventeen divinity students in regular attendance, nine of whom are receiving £40 per annum, from the Bishop's Student's fund of the Church Society of the Diocese. These students are employed on the Sabbath-day, and at leisure hours, in organizing and attending Sunday schools, visiting prisoners confined in jail, and in the performance of services in distant points, where the administration of a clergyman cannot be afforded. † The scholarships of this institution, supported by the Bishop's Student's fund, are in future to 'be thrown open' for competition, and awarded according to the results of a general examination. ‡

The Bishop of Toronto held an ordination at Hamilton, on 30th July, 1848, when 7 students from Cobourg, and 3 from the University of Toronto, were admitted, to Deacon's Orders.

* Report S. P. G.

† Dr. McColls' Speech. ‡ Report S.P.G. 1848

DIOCESE OF TORONTO.

Population of the Diocese estimated at 721,644.† Nearly one third, or 225,000, are supposed to belong to the Church of England.

—o—

Bishop.—The Honourable and Right Rev. JOHN STRACHAN, D. D., L. L. D.

Archdeacon of Kingston.—Ven. GEORGE OKILL STUART, L. L. D.

Archdeacon of York.—Ven. A. N. BETHUNE, D. D.

Examining Chaplain and Secretary to Bishop.—Rev. H. I. GRASSETT, M. A.

Returns at the Visitation of 1844.					
NAME OF MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Number of Stations.	Average Congregation.	Greatest number of Communicants.
Rev. H. J. Grasett, M. A. Rector and Garrison Chapl'n,	Home District. City of Toronto.	3	2	2015	437
„ Henry Scadding, M. A.	Ch. of Holy Trin.				
„ W. H. Ripley, B. A.	Trinity Church.				
„ Stephen Lett, L. L.	„ „ „'s Ch.				
„ I. G. D. McKenzie,	St. Paul's „				
„ Richard Mitchell, A. B.	St. James „				
„ Walter Stennett, B. A.	Ast. Ch. of H. Tr.				
„ J. McCall, L. L. D.	} King's College, Toronto.				
„ J. Beaven, D. D.					
„ George Maynard, M. A.	Up'r Canada Col.				
„ *Ths. Phillips, D. D. Rector.	Etobicoke.				
„ H. C. Cooper, B. A. Asst.					
„ *Jas. Magrath, M. A. Rector,	Toronto Townsh.				
„ Alex. Sanson, Rector,	York Mills.	2	2	165	54
„ Robert J. McGeorge,	Streetsville,	1	5	700	101
„ *D. E. Blake, A. B. Rector,	Thornhill.	1	2	140	22
„ *V. P. Mayerhoffer, M. A. Rec.	Markham, &c.	1	4	350	100
„ John Gibson,	Georgina.	1	5	240	22
„ Richard Garrett,	Brook.	2	6	320	30

†Canada Almanac, 1849.

*Paid from the interest of the Clergy Reserves Fund.

NAME OF MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Number of Stations.	Average Congregation.	Greatest number of Communicants.
Rev. S. F. Ramsey, M. A.	Newmarket.	1	8	300	26
„ John Pentland, B. A.	Whitby.	1	3	110	34
„ W. S. Darling,	Scarboro:	2	4	240	37
„ Henry B. Osler,	Lloydtown.	1	4	210	
„ G. S. J. Hill,	Chinguacousy.	2	6	400	
„ Henry Brent, trav. miss'y.					
	Simeoe District.				
„ *S. B. Ardagh, M. A. Rector,	Barrie, &c.	2	8	160	20
„ F. L. Osler, M. A.	Tecumseth, &c.	3	9	680	45
„ John McIntyre,	Orillia.	2	5	245	
„ George Hallen, B. A.	Penetangushene.	1	3	100	33
„ John Fletcher, A. B. trav. mis					
	Gore District.				
„ *J. G. Geddis, Rector,	Hamilton.	1	1	600	120
„ T. W. Marsh, B. A. Curate,					
„ *J. L. Alexander,	Binbrook, &c.	1	4	130	13
„ *W. M. Murray, A. M. Rector	Ancaster, &c.	2	3	350	77
„ J. C. Usher, Rector,	Brantford.	1	3	425	40
„ T. Green, A. B. Rector,	Wellington.	2	4	270	98
„ Michael Boomer, A. B.	Galt.	2	4	260	
„ Charles Rutten.	Paris,	1	2	140	22
„ Alexander Pyne, A. B.	Oakville.	2	6	670	60
„ George Graham,	Nassagaweya.	1	2	105	14
„ S. L. Arthurton, trav. miss.					
„ Abraham Nelles,	Mohawk Indians,	1	4	275	65
„ Richard J. Kennedy,	Grand River,	1	3	210	80
„ Adam Elliott,	Tuskarora.				
	Wellington District				
„ *Arthur Palmer, A. B. Rector	Guelph.	1	3	350	70
„ Daniel Fraser, trav. miss'y.					
	Niagara District.				
„ *Thomas Creen, Rector,	Niagara.	2	2	660	180
„ F. Lundy, Assistant,					
„ *G. R. F. Grout, Rector,	Grimsby.	1	3	250	
„ W. Leeming,	Chippewa, &c.	2	2	120	30
„ T. B. Fuller,	Thorold.	3	3	340	75
„ *John Anderson, Rector,	Fort Erie.	2	2	200	27

NAME OF MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Number of Stations.	Average Congregation.	Greatest number of Communicants.
Rev. A. F. Atkinson, Rector, }	St. Catherines.	1	1	400	84
„ A. Dickson, B. A. }					
„ G. M. Armstrong, Rector,	Lowth.	2	2	210	67
„ Adam Townley,	Dunville, &c.	2	7	257	31
„ B. C. Hill, M. A.	Settlements Grnd		12	335	88
„ C. L. Ingles, B. A. trav. mis.	River.				
	Talbot District.				
„ *Francis Evans, Rector,	Simcoe.	1	5	150	44
„ George Salmon,	Woodhouse.				
„ John L. Thomas, trav. miss.					
	London District.				
„ Benj. Cronyn, M. A. Rec-	London.	1	3	710	114
tor and Chap. to forces,					
„ *C. C. Brough, A. B. Rector,	London Townshp	2	6	577	
„ *Mark Burnham, B. A. Rector	St. Thomas.	1	4	320	44
„ *Arthur Mortimer, Rector,	Adelaide.	1	11	170	65
„ *R. Flood, A. M. Rector,	Caradoc, and				
„ G. C. Barrett, Assistant,	Moncey Indians	1	3	270	60
„ T. Read,	Port Burwell.	1	7	400	24
„ James Stewart, trav. miss.	Tryconnell	1	30	1518	107
„ G. C. Street,	Port Stanley.				
	Brook District.				
„ *W. Bettridge, B. D. Rector,	Woodstock.	3	4	600	141
„ John B. Worrell, trav. mis.					
„ H. Revell, M. A.	Oxford.	2	3	210	
„ A. St. G. Caulfield, A. B.	Burford.		6	100	
„ F. D. Fauquier,	Zorra.				
	Huron District.				
„ R. F. Campbell, M. A.	Goderich.	1	6	330	
„ John Hickey,	Stratford.				
	Western District.				
„ *W. Ritchie, Rector,	Sandwich.	1	4	155	34
„ *F. Mack, Rector,	Amherstburg.	1	1	100	36
„ F. G. Elliott,	Colchester.	1	3	130	
„ Vacant,	Chatham.	1	5	355	28
„ *J. Mackridge, Rector,	Warwick.	2	5		14
„ *G. J. R. Salter, B. A.	Plymton, &c.	2	5	295	
„ Andrew Jamieson,	Walpole Island.		1	21	

NAME OF MISSIONARY.	PARISH OR MISSION.	Number of Churches.	Number of Stations.	Average Congregation.	Greatest number of Communicants.
Rev. John Gunne, ,, F. W. Sandys,	Dawn, &c. Mersea, &c. Newcastle District.				
Ven. N. N. Bethune, D. D. (Bishop's Chaplain), Rector,	Cobourg.	2	15	600	153
Rev. *Jonathan Shortt, Rector,	Port Hope.	2	2	310	67
,, *L. Armour, Rector,	Cavan.	2	7	100	122
,, T. S. Kennedy, Rector,	Clarke, &c.	2	7	530	102
,, J. T. Wilson,	Colborne, &c.				
,, Elliott Grasett, B. A. Assistant, and Class Tutor in the Theological Institut'n	Grafton. Colborne District.				
,, *R. J. C. Taylor, M. A. Rectr,	Peterboro'.	1	5	465	151
,, R. Harding,	Emily.	3	6	275	58
,, Robert Shanklin,	Fenelon Falls. Victoria District.	1	3	62	11
,, J. Grier, M. A.	Belleville.	2	2	340	64
,, William Bleasdel, A. M.	Port Trent.				
,, Daniel Murphy, trav. miss.	Prince Edwd. Dist.				
,, W. Macauley, Rector,	Pictou.	1	1	400	
,, George Bourne, Rector,	Murray.				
,, R. G. Cox, Trav. Mission'y	Midland District.				
Ven. *G. O. Stuart, L.L.D. Rec.	Kingston.	3	3	575	300
Rev. W. M. Herchmer, M. A. Bishop's Chaplain,					
,, R. V. Rogers,	St. James Chrch	1	2	130	
,, T. H. M. Bartlett, M. A. Garrison Chaplain,		1			
,, William Greig,	St. Pauls.				
,, H. Brent,	St. Mark, Barrifd				
,, J. A. Allen,	Wolf Island.				
,, *Job Deacon, Rector,	Adolphustown.	2	4	160	21
,, *W. F. S. Harper, Rector,	Bath.	2	10	200	75
,, *Saltern Givens, Rector,	Napinees,	2	2	250	42
	and Mohawks.	2	2	550	55

NAME OF MISSIONARY.	PARISH OR MISSION.	Number of Churches.		Average Congregation.	Greatest number of Communicants.
Rev. John Rothwell, A. B.	Amherst Isle.	2	3	250	30
„ Paul Shirley,	Camden, &c.	3	14	595	
„ T. W. Allen, trav. miss'ry,	Johnstown District.				
„ *Ed. Denroche, A. M.	Brockville.	1	1	275	68
„ W. H. Gunning, A. B. Rectr	Lambspond.				
„ *Robert Blakey, Rector,	Prescott.	2	2	290	74
„ H. McAlpine, Rector,	Kemptville.	3	7	400	87
„ N. Watkins, trav. miss'ry.					
	Bathurst District.				
„ *Mich. Harris, A. M. Rectr,	Perth.	4	6	900	265
„ *J. A. Mullock, Rector,	Carlton Place.				
„ H. Mulkins,	Pakenham, &c.	1	10	255	140
„ Ebin. Morris,	Merrickville.				
„ *J. W. Padfield, Rector,	Beckwith.	3	3	350	108
		1	4	405	117
	Dalhousie District.				
„ S. S. Strong, Rector,	Bytown.	1	1	405	60
„ J. Flood, Rector,	Richmond.	1	10	220	79
„ Matthew Ker,	March.	3	4	180	28
	Eastern District.				
„ *H. Patton, Rector,	Cornwall.		2	380	97
„ *E. J. Boswell, Rector,	Williamsburg.	3	10	700	176
„ *Romaine Rolph,	Osnabruck.	1	1	70	30
„ H. E. Plees, trav. miss'ry,					
	Ottawa District.				
„ F. Tremayne, trav. miss'ry					
„ *F. A. Omara, L. L. D.	Indian Mission.				
	Manatoulon Islands.				
„ Gust. A. Anderson,	Sault St. Mary's.				
	Miss. of S. P.				
„ E. L. Lloyd,	G. Stations not fixed in 1848.				

NORTH-WEST AMERICA.

UNDER this head is included the whole northern portion of the Continent extending from the limits of Canada to the Pacific Ocean and the Polar Seas. The territory of the Hudson's Bay Company is supposed to comprehend all the country the waters of which flow into Hudson's Bay. This territory was originally granted by King Charles 2d to Prince Rupert and his associates, and a portion of it still bears his name. The remainder of the continent, north-west from Canada, extending to the shores of the Pacific, was formerly known as the territory of the North West Company, an association of merchants engaged in the fur trade. The forts and trading posts of these two rival companies, now united, are scattered along the banks of the great rivers flowing into Hudson's Bay and the Northern Seas, on the Columbia river, and the shores of the Pacific Ocean, and contain a population of many thousands of European and native hunters and residents, a large portion of whom are Protestants and without the offices of religion. In 1815, * no Protestant place of worship was to be found over the whole extent of the Hudson's Bay territory, and it was not until 1820 that any permanent religious establishment was effected in this part of British America. About that time, the Rev. John West was appointed chaplain to the company at Red River settlement, situate under the 50th degree of north latitude, distant about 2000 miles from Quebec. This is one of the principal stations of the company. The settlement was originally planted by Lord Selkirk in 1811, and now stretches for upwards of fifty miles along the banks of the Red and Assiniboine rivers, which flow into lake Winipeg. Mr. West here organized a school for the Indians, and a church having been erected, he soon after succeeded in

* Missionary Records N. A.

interesting the Church Miss. Society in their behalf. A mission was established by that Society at Red River in 1822, and the Rev. David Jones appointed first missionary. Mr. West afterwards visited several of the Northern stations, and the Esquimaux Indians at Fort Churchill, the most northern post belonging to the company.

In 1828 there were two missionaries engaged at the Red River settlements, Messrs. Jones and Cochran, and a male and female superintendent of the schools, then four in number, besides a Sunday-school at each of the churches. The number in daily attendance at the day schools, was 130, and the number of communicants in the whole mission 134, seven or eight only being Indians.

"I believe," says the Rev. Mr. Cockran, in his correspondence with the Society in 1828, "that our little visible Church approaches as near primitive simplicity as any other to be found in any part of the world. Most of them are Bible Christians: to the Word of God they go for information on every subject that concerns their souls."

The population of Red River settlements, in 1843, was computed by Mr. Simpson at 5000, consisting of Europeans, French Canadians, Indians, and Half-blood. The Protestant population at the time was less than the half.

The progress of this mission during the last nine years has been very rapid. It now consists of six stations, situated at considerable distances from each other, viz. :—Grand River, Upper and Middle settlements, Indian settlements, Cumberland House, and Manitoba. There are 4 clergymen of the Church of England, attached to this mission, 4 male teachers, 2 being native Indians, and 9 schools, with an average attendance of 595 scholars, 97 of whom are youths and adults, all under the superintendence of the Church Missionary Society, and the number of communicants at the several stations is 530. * Several

* Report Church Missionary Society, 1847.

Indian lads educated at the mission schools have been sent to instruct their countrymen in various parts of the Company's territory, to the Columbia river, and New California, westward of the Rocky Mountains, and their labors have been attended with considerable success.*

The Rev. Mr. Hunter, of Cumberland Station, in his correspondence with the Church Missionary Society in 1846, says, "our Christian Indians, with few exceptions, adorn their profession by a holy and consistent life, regularly attend the public means of grace, where opportunity offers; and cultivate a spirit of piety and devotion in their families, by daily engaging in praise and prayer at their homes."

At Rapid River, twenty Indian families have lately embraced the Gospel, and were anxiously waiting the arrival of the catechist, who expected to reach the station in July, 1846. The spirit of inquiry does not appear to be confined to the Rapid River Indians. Mr. Hunter, missionary at Cumberland station, was informed on good authority that at Isle a-la-Crosse, and Fort Chippewayan, which latter place is 1000 miles beyond Cumberland House, the Indians were willing to receive any religious teacher who might be sent to them, and that the Roman priests were availing themselves of the opportunity. Mr. Hunter particularly urges on the attention of the Church Missionary Society, the necessity of establishing two new stations, one at Isle a la Crosse, and one at Chippewayan, with at least one missionary and two catechists.

The prosperous state of these missionaries is confirmed by the Bishop of Montreal, who in 1843 paid a visit to Red River.

The Hudson's Bay Company maintain several resident chaplains within their territory. Their principal chaplain

* Simpson's North West Coast of America.

resides at Fort Vancouver, on the north side of Colombia River.

There are also four missionaries of the Wesleyan Methodist connexion within the Company's territory; and arrangements are in progress for sending two additional ones to the Colombia River.

From the necessity now so apparent for the immediate extension of heathen missions in this part of the British possessions, it has been deemed expedient that a Bishop should be stationed at some convenient place within the territories of the Hudson's Bay Company, to organize the infant Church, and afford the necessary superintending care and direction to the missionaries in the discharge of their important duties. A new see, to be styled the Bishopric of Prince Rupert's Land, has, in consequence, been resolved on in the Church. The Hudson's Bay Company, it is said, have proposed that the Bishop should officiate as minister or chaplain at one of their stations, in consideration of which, they have offered to make an annual allowance equal to about one-half the income required for his support, and a Bishop will be consecrated to the see as soon as the sum necessary for completing the endowment can be obtained.*

NAMES AND STATIONS OF THE MISSIONARIES IN 1847.
Grand River, Rev. Robert James and 2 European schoolmasters.

Upper Settlement, ,, ,, ,, 1 schoolmaster.

Middle Settlement, ,, ,, ,, 1 schoolmaster.

Indian do. Rev. John Snidhurst, and 1 schoolmaster.

Cumberland Station, Rev. John Hunter and 2 native masters.

Manitoba Lake, Rev. Abram Cowley, and 1 schoolmaster.
Rev W. Cockrain, lately returned to England.

Chaplains to Hudson's }
Bay Company, }
_____ }
_____ }
_____ }

* The Church of Rome has a Bishop already established at Red River and several missionaries who administer to the French population. Priests have also been sent to the shores of the Pacific Ocean, to prepare the way for a Bishop, whose residence is to be at Pugit's Sound.

CHAPTER V.

DIOCESE OF NEWFOUNDLAND.

NEWFOUNDLAND was erected into a separate Diocese,* including the Bermudas, in the year 1839, and the Venerable Archdeacon Aubrey G. Spencer consecrated to the new see, an arrangement by which the Bishop of Nova Scotia was relieved from a most arduous portion of his charge.

Bishop Spencer came out as a missionary about the year 1819, and was appointed Archdeacon of Bermuda in 1827. During his residence there, his attention was principally turned to the establishment and superintendence of elementary schools, particularly for the negro population, and on his removal to Newfoundland he immediately entered into arrangements for establishing a training-school at St. John's for the education of future missionaries, and supplying the outports with lay readers and catechists.

On the establishment of the Bishopric, the island of Newfoundland contained but 10 resident missionaries, and

* The income of the Bishop is derived from a grant of £500 sterling made by the Society P. G., and £300 sterling granted by Government for an Archdeacon of Newfoundland. There is also an allowance from Government for an Archdeacon of Bermuda, and some local resources for the same purpose, which are supposed to make the income of the Bishop equal to £1200 sterling.

the number of the clergy at Bermuda did not exceed 5. They, however, through the exertions of the Bishop, aided by the Society for the Propagation of the Gospel, soon increased to double that number ; and at the visitation of 1842, the Diocese was found to contain 36 clergymen of the Church, exclusive of catechists and lay readers.

The Diocese of Newfoundland was divided into three rural deaneries, in the year 1840, by Bishop Spencer.—Those of Trinity and Avalon, and that of Bermuda.—They have since been increased to six, by the present Bishop, for the more convenient administration of the Diocese.

The Bishop, in his charge to the clergy in 1841, says : “ The first result of my visitations and endeavours to promote the great objects contemplated by my appointment, during the last two years, are I trust obvious and satisfactory. The full information which I possess respecting the condition and wants of my diocese ; the subdivision of its more extensive missionary stations ; the encouragement of old, and the organization of new schools, for the instruction of the young in that knowledge which alone ‘ giveth life to them that have it ;’ the consecration of twelve churches, and the commenced erection of twenty-two more for the worship of Almighty God ; the confirmation of 2258 persons, who have received at my hands the appointed benediction, on their ratifying their baptismal covenants ; the number of the clergy more than doubled ; the improvement and sustainment of a Diocesan Society to aid us in the propagation of the Gospel ; and the institution of a seminary in which a limited number of lay readers and students in theology are to be prepared for missionary labour ;—these auspicious consequences of the establishment of the Episcopate in Newfoundland, are calculated to send me on my way rejoicing, and to inspire me

with an humble confidence, that I 'have not run in vain,' neither laboured in vain.'"—*Charge*, 1841.

The winter of 1843 was spent by the Bishop in visiting the Bermudas, where the number of confirmations were 300, nearly double that of 1840. He held two ordinations, confirmed ten times, preached 45 sermons, examined about 800 pupils in the Church schools, and met more than one thousand communicants at the Lord's table.

The following is a compendium of the Ecclesiastical returns at this visitation : *

NEWFOUNDLAND.		BERMUDA.	
Number of Clergy,	27	.	9
Teachers and readers,	51	.	20
Bpt'd. Church members	30,054	.	9,728
Communicants,	1,491	.	1,122
Pupils in Sunday-schools	3,253	.	667
Ditto in day schools,	2,397	.	838
Schools,	66	.	19

In Bermuda there is a school-house in every parish, for the express purpose of the instruction of the colored population. Five rectors are paid by the local legislature, and provision is made for 3 chaplains to the hulks and dock-yard, and 4 clergymen receive small stipends from the Society for the Propagation of the Gospel.

In 1843, Bishop Spencer was removed to Jamaica, and left St. Johns in Sept. of that year, the see remaining vacant until 28th April, 1844, when Dr. Edw. Field of Queen's College, Oxford, and Rector of English Bicknor, was consecrated Bishop and proceeded immediately to take charge of the diocese. He arrived at St. Johns on the 4th July following, and the same season made a visit to some of the distant settlements of the island. The difficulty of procuring fit persons to take charge of these distant

* Report S. P. G.

missions, appears to have been the chief difficulty the new Bishop had to contend with at the commencement of his Episcopate. The island of Newfoundland had always presented a scene where the limited number of the Clergy was sadly contrasted with the wide field of operation open to missionary exertions, but particularly about this time, when not fewer than seven missionaries had resigned their cures,* from illness and other causes—the scattered state of the population, and the severity of the climate requiring more than an ordinary degree of bodily strength, and firmness of purpose in those engaged in the task. Bishop Field, however, has been unsparing in his exertions to supply the vacant missions with resident pastors. His visitations have been frequent to almost every part of the diocese, and the number of the Clergy has considerably increased since his appointment to the see.

The winter months were spent by the Bishop in the Deanery of Bermuda, where he preached in several Churches, visited and preached in each of the three convict hulks, visited all the parochial schools, examined the children, confirmed eight times, baptized several adults, held a visitation of the clergy, and delivered a charge. In the following summer he commenced his visitation voyage to the west coast of Newfoundland, where he found the settlement of the Bay of Islands entirely destitute of the means of grace, Port au Basque, La Perle Bay, Hermitage Bay, Harbor Breton, Balorem, Burin, Oderin, and Woody Island, all populous settlements, and the greater part of the inhabitants at present attached to the Church communion, and desiring the administration of the clergy.

On his return the Bishop addressed a pastoral letter to his clergy, in which he forcibly reminds them that until

* Report S. P. G.

the Church is thrown much more upon the people than it is at present, it cannot be in a sound, satisfactory or safe condition.

In this letter is submitted to the clergy a plan for establishing an annual subscription of 5s. or 1d. per week from each and every church member, old and young. This plan devised by the Bishop in concert with the committee of the Church Society, would, if carried into effect, considerably relieve the Society for the Propagation of the Gospel, and afford means for the establishment of many new missions, and the erection of churches and parsonage-houses throughout the diocese. "All that is wanted, or what is chiefly wanted," says the Bishop, "is a proper and effective machinery. For this the Church looks to her clergy; they must declare, they must carry it into operation."

In consequence of the Bishop's visit to England since the great fire, considerable sums have been contributed to the support of the destitute Church of Newfoundland. Means have also been set on foot by the immediate friends of the Bishop, to procure funds in aid of the Collegiate institution at St. John's, for the education of theological students. The present building does not afford the necessary accommodation, and it has been proposed to erect another one. The site has already been purchased, but the commencement of the building is at present prevented by the want of sufficient funds. On 18th Sept. 1847, four students of this institution were admitted to the order of Deacon, and on the Tuesday following the Bishop held a general visitation, and delivered a charge to the assembled clergy.

Early in July last, Bishop Field proceeded to visit the more northern portions of his Diocese, and the coast of Labrador. He was enabled to accomplish this arduous undertaking by means of that most valuable acquisition to the diocese, the Church ship. He was accompanied on

his voyage by four clergymen, two of whom were missionaries on their way to distant stations. At Forteau Bay, L'Ance a Mart, A'Loup, Battle Harbor, and St. Francis, on the Labrador Coast, the Bishop preached and couples were married, and children and adults baptised. At the latter place the Lord's supper was administered, for the first time, it is presumed, by any clergyman of the English Church, on the Labrador. The congregation was here partly composed of Esquimaux Indians, several of whom, after the necessary exhortation and instruction, were baptised. The Bishop then proceeded to Venison Islands, in an open boat, and having again joined the ship, visited the Seal Islands, and Sandwich Bay, where the population is large and almost entirely composed of Esquimaux. He found here several who could read and write in their own language, having received instructions from the Moravian missionaries, of Nain, and other stations, about 300 miles north of the Straits of Belle Isle. Six adults, three being Indians, were admitted to baptism; the Bishop addressed them on the subject, and the holy communion was administered after morning service on Sunday. On the Monday and Tuesday following, marriages were celebrated, and children baptised, after the morning service. "On Monday, after the Church prayers, several Esquimaux read portions of the service they use at the Moravian stations. It was in the Esquimaux language, and appeared to be a litany used at their public worship, commencing with the Lord's prayer. One led, and was in most parts followed by others. There were frequent antiphons or short hymns, which they all sang in unison in a clear and pleasing tone."

Having cruised upwards of 250 miles along the coast, it was deemed advisable not to proceed further. On their return they touched at St. Barbe, at the northern extremity

of Newfoundland, and having visited several harbors and missionary stations along the coast south-east from Cape Ray, the good Church ship arrived safe at St. John's on the 17th October, all on board having been mercifully preserved from hurt and sickness, after a perilous voyage of 2028 miles, occupying 10 weeks and 5 days.

"On this coast," says the Bishop, "within the limits of the Government of Newfoundland, and therefore, I presume, of my spiritual charge, there are 10,000 souls who have no spiritual guide or overseer. Most of these remain four months at the Labrador, and there are now many resident families." These people professed themselves well able to support a clergyman, and the Bishop was given to understand that they would willingly contribute to his support, and build a church, if he would only give them the promise of a clergyman.—"Surely, here the blessing of God is ready to come upon any who will devote himself to seeking out the scattered sheep, in these wild but not desert scenes, that they may be saved through Christ for ever."

Newfoundland has a Church Society by which the local resources of the diocese are administered. They have also another called the Newfoundland School Society, lately united with the Society for the Propagation of the Gospel. The Church ship before mentioned, was the gift of an English clergyman, it possesses every accommodation for the performance of divine service on board, and has been of essential service to the Bishop and his rural Deans in visiting the out stations of the Diocese inaccessible by land.

The number of churches in Newfoundland, in 1844, was 52 ; church schools, 30.

DIOCESE OF NEWFOUNDLAND.

*Population of the Island of Newfoundland in 1846, 98,475.**
Bermuda, about 12,000.

Members of the Church, in Newfoundland, 34,281.

Methodist Church, 14,239.

Church of Rome, 46,785.

Members of the Church in Bermuda constitute about four fifths of the population.

Bishop.—The Right Rev. EDWARD FIELD, D. D.

Bishop's Commissary and Vicar General.—Rev. T. F. H. BRIDGE, M. A.

Registrar.—Rev. C. BLACKMAN, M. A.

Bishop's Chaplains.—Rev. T. F. H. BRIDGE and Rev. C. BLACKMAN.

DEANERY OF AVELON.

Town of St. Johns,	{ Rev. T. F. H. Bridge, M. A. Rec- tor and Rural Dean.
St. Thomas's Church,	{ „ G. M. Johnson, Curate.
South Side,	„ C. Blackman, M. A.
Petty Harbour and Fortune Bay,	„ H. Tuckwell.
Portugal Cove,	„ T. T. Jonns, M. A.
Pouch Cove,	„ F. W. Tremlett.
Ferryland, &c.	Vacant.
Foxtrap, &c.	„ H. H. Hamilton, M. A.
	„ G. W. Carter.

DEANERY OF CONCEPTION BAY.

Harbour Grace,	Rev. J. Chapman, Rural Dean.
Carboneer,	„ J. C. Harvey.
Heart's Content, &c.	„ Henry Lind.
Bay de Verde,	„ Oliver Rouse.
Bishop's and Island Cove,	„ John Kingswell, Senior.
Spaniard's Bay, &c.	„ W. Taylor.
Port de Grave, &c.	„ Johnston Vicars.
Bay Roberts,	„ M. Blackmore.
Brigus, &c.	„ W. J. Hoyles.

DEANERY OF TRINITY BAY.

Trinity,	Rev. T. M. Wood, Rural Dean.
Bonevista,	„ Bertram Jones.
Catalina,	„ William Netten.
King's Cove, &c.	„ Benjamin Smith.
Greenspond, &c.	„ James Gilchrist, M. A.
English Harbour & Salmon Cove,	Vacant.

DEANERY OF NOTRE DAME BAY.

Twillingate, &c.	Rev. Thomas Boone, Rural Dean.
Fogo, &c.	„ A. E. Sall.
Moreton's Harbour, &c.	„ J. Kingswell, Junior.

DEANERY OF PLACENTIA BAY.

Burin, &c.	{ Rev. J. C. A. Cathercole.
Harbour Beauffit,	{ „ W. Rosier.
Placentia,	„ William R. White.
	Vacant.

DEANERY OF FORTUNE BAY.

Harbour Britain, &c.	{ Rev. Jacob G. Mountain, M.A. Ru-
Bellorum,	{ „ G. Aldington. [ral Dean.
The Burgeos,	„ J. Marshall.
LaPoile,	„ J. Cunningham.
St. George's Bay,	„ Thomas Appleby.
Hermitage,	„ William Meek.
	Vacant.

DEANERY OF BERMUDA,

St. Georges	Rev. S. T. Tucker, D. D. Rural
St. Davids,	Dean and Commissary.
Smith and Hamilton,	„ J. G. Murray, D. D.
Pembroke, &c.	„ J. S. Stowe, A. M.
Lecturer at Pembroke,	„ J. F. Lightburne, A. B.
Paget and Warwick,	„ H. B. Taistrian, A. M.
Southampton and Sandys,	„ M. K. Frith, A. B.
Chaplain to Dockyard,	„ R. Hoare, A. B.
Chaplain to the Convicts.	„ J. M. Campbell.
	„ R. Mantack, M. A.

THEOLOGICAL INSTITUTION, AT ST. JOHNS, NEWFOUNDLAND.

Principal—Rev. T. S. JONES, M. A. *Lecturer in Divinity*.—Rev. H. TUCKWELL. *Students and Lay Readers*.—Mr. BAILEY, Mr. BLACKMAN, Mr. JOHNSTON, Mr. BROWN.

Returns made by the Clergy, 1846.

MISSION.	Number of Churches.	Other Stations.	Total Congregations of Mission and Stations.	No. of Communicants.	Sunday Schools.	MISSION.	Number of Churches.	Other Stations.	Total Congregations of Mission and Stations.	No. of Communicants.	Sunday Schools.
St. John's,	2		900	315	6	St. Thomas, St					
Trinity,	2	4		213	4	John's,	1		650	100	1
Twillingate,	1	1	800	55	4	English Harbor,	2		250	70	2
Ferryland,	1	2		24	2	King's Cove,	4	6	1000	114	3
Port de Grave,	2		800	128	4	Cape Shore,	5		350	50	5
Heart's Content	4	2	1471	114	3	Spaniard's Bay,	2		410		4
Catalina,	2	1	474	21	2	Belleoram,	1		188	12	2
St. John's,	1		650	100	1						

CHAPTER VI.

DIOCESE OF FREDERICTON.

NEW BRUNSWICK was separated from the see of Nova Scotia, and erected into an independent Diocese, under the title of the Bishopric of Fredericton, in the year 1845 Dr. John Medley, a prebend of Exeter, was consecrated Bishop of the new see, * at the palace of Lambeth, on the 4th May of the same year, and arrived at St. John in June following. He brought out with him a large sum of money, towards the erection of a cathedral church in his diocese, which has been considerably increased by local and other contributions. Bishop Medley has already visited almost every portion of his diocese, and held confirmations at Fredericton, St. John, St. Andrew's, St. George's, St. Stephens, St. David's, Campobello, Grand Manan, Gage-Town, Mauderville and Burton, Springfield, Norton, Kingston, Westfield, &c. and ordained 10 or 12 Missionaries. During the year 1845 he consecrated Churches in the parishes of Norton, Portland, Stanley and Grand Manan; and several new churches are now in progress in different parts of the diocese. From June to September, 1846, he was also engaged in travelling through the new settlements, where he has made preparations for the introduction of Missionaries. During his two last visitations, he confirmed above 600 candidates.

*The endowment of the see consists of £1000 sterling per annum, equivalent to £1200 currency derived from the interest of monies lately collected and invested in England, called the Colonial Bishops' fund a portion of which are contributed in the Province. Col. Bishop's fund Rep. for 1846.

The Diocese of Fredericton has lately been divided into seven Rural Deaneries, and the following Clergymen appointed Rural Deans, viz. Archdeacon Coster of Fredericton; Dr. W. Gray, St. John; Dr. Alley, St. Andrews; Mr. Scovel, Kingston; Mr. Street, Woodstock; Dr. Jarvis, Shediac, and Mr. Bacon, Miramichi.

The number of the Clergy have been considerably increased since the arrival of the Bishop. Archdeacon Coster in 1836 mentioned the number at 28, and the number of churches at 43; there are now upwards of 49 resident Clergymen of the Church of England within the diocese; 43 of whom are Missionaries of the Society for Propagating the Gospel; the others being supported from local resources. No academical degree or formal method of study is required by the Bishop as a preparatory requisite for holy orders, provided he finds in the candidate the necessary qualifications for the work of the ministry in a new country. Two catechists of the Colonial Church Society have lately been ordained to the ministry. "I could find" says the Bishop, "immediate and full employment for 20 additional clergymen without diminishing the labours of any one at present in holy orders."

Five new missions have been established since the Bishop's appointment, 14 new churches consecrated, and several in progress of building. On 8th August, 1847, the Bishop held a visitation of his clergy at Fredericton, and delivered a charge—there were 43 clergymen present. The Bishop visited England in the summer of 1848, and returned in Sept.; three candidates for holy orders preceded him to his diocese. The Society P. G. have placed an additional sum of £800 per annum at the Bishop's disposal for the period of five years, for the building of churches and other purposes.

A Church Society for the administration of the funds raised in the province in aid of the Church, had been

established in New Brunswick, under the superintendence of the Archdeacon, several years before the division of the diocese, but owing to some objections to its rules the Society of St. John had latterly held itself aloof.* These rules have now been modified and union is said to be restored, since which its funds have been doubled. From the accounts of the Society for the year ending January, 1847, it appears that the funds have enabled them to make the following expenditure, viz:

In the Parish of Simonds £30

Springfield,	60
Prince William,	60
Lancaster,	50
Monkton,	50
Queensbury,	50
Hopewell,	60
Stanley,	40
Rustigouch,	50

£450

For the purchase of Religious Books,
for distribution and sale at low prices
(a portion to be repaid). - - - - - 500

For building and enlarging Churches }
and Chapels, } 200

For building parsonage House, - - - 200

To funds in aid of poor Clergy, their }
widows, &c. } 100

£1450

In 1848, the Society expended £500 towards the support of ten resident Missionaries, £150 to churches, £100 to Parsonage Houses, and £100 to a fund for the widows and orphans of the Clergy.†

UNIVERSITY OF KING'S COLLEGE, FREDERICTON. This Institution was formerly connected with the church of

*Report, S. P. G.

† Report. 1848.

England, that connection has been in a great measure severed. Under the charter dated 15th Dec. in the eighth year of the Reign of King Geo. IV. the Bishop of the Diocese was its visitor, the Archdeacon of New Brunswick, ex officio its President, and the Lieut. Governor of the Province, its Chancellor. The government of the College was vested in a council of nine, composed of the Chancellor, the President, the visitor and seven professors being members of the Church of England, and in case there should not be seven professors in the University, the Chancellor was empowered to fill up the Council from among the graduates of the College, being members of the Church of England.*

The college is endowed with 6000 acres of excellent, land in the neighbourhood of Fredericton, £1000 sterling per annum from the Crown and £1000 from the Colonial legislature.† The Society for Propagating the Gospel have for many years sustained 5 or 6 divinity scholarships there, and a theological class exists for the students who are designed for the ministry.

In consequence of the institution having been endowed by government, the local legislature have deemed it expedient to place it more immediately under their control, and accordingly, with the concurrence of the British Government have partially repealed the charter by a provincial statute passed on 27th March, 1845. This statute vests the government of the college in a council of 15, composed of certain public officers, ex officio, viz :—the Administrator of the government, who is appointed visitor, the Chief Justice as Chancellor, the Attorney General, the Master of the Rolls, the Secretary of the Province, the President of the college, the Speaker of the Assembly, and nine other persons to be appointed by the visitor, all of

* Laws of New Brunswick.

† Dr. Gesner's Work on New Brunswick.

whom are exempted from any religious tests. The appointment of the President and Professors, is vested in her Majesty or the Lt. Governor, on her behalf. The Professors are not to be subject to any religious test, except the Professor of Theology, who is to be a member of the Church of England, and divine service is to be performed in the college, agreeable to the forms of the United Church of England and Ireland. Persons taking Divinity Degrees are to take the oaths prescribed by the Charter, (graduates being members of the Church of England, excepted by the amending stat. 1846) and are made subject to the following test. "I do hereby solemnly profess, testify and declare, that I believe in the authenticity and divine inspiration of the Old and New Testament, and in the doctrine of the Holy Trinity." The Registrar of the college is by the act of 1845, to lay before the Provincial legislature within 14 days after its meeting every year a detailed statement of the income of the college, and the names and numbers of the professors and students.*

Dr. Jacob still continues Professor of Theology, and the society for Propagating the Gospel, continue their scholarships for the purpose of educating candidates, for the ministry. The rules of the college impose no restrictions with respect to age, religion, birth place or education. The Bishop has lately ordained several candidates for holy orders from among its graduates.

No part of British America, perhaps, offers a more important and interesting field for missionary labours, than the province of New Brunswick; like Canada, its interior is rapidly filling up by British emigration, townships or parishes are continually being formed and new settlements, planted on the banks of the rivers, and in the recesses of the forest, where the log hut of the poor emigrant is sure

* Laws of New Brunswick.

to offer a hearty welcome to the messenger of peace; but like the western portion of the sister province of Nova Scotia, it also contains a large and intelligent native population composed of several protestant denominations, deriving their origin principally from the provinces of New England, and from their proximity to and intercourse with that country, still possessing much of the Anglo American manners and customs. A very sensible letter written by Dr. Jacob of Fredericton College on the advancement of the church in this colony, appears in the report of the Society P. G. for the year 1831. "Since my settlement in this part of the world," says the Doctor, "I have made the disposition and character of the people my study, and I think I perceive the proper method to be pursued, in order to gather them, dispersed and wandering as they now are, within the church fold. They seem to have imbibed so much of the American principle on religious liberty, that to bring forward the topics of ecclesiastical authority and government, can hardly produce any effect than to create an insurmountable prejudice against our ministry. But if we waive such points as these and proceed in the actual work of the ministry, shewing an earnest desire for their spiritual good, and if possible greater diligence and affection than other teachers, they become without any formal reasoning on the subject attached to us as their best friends." Again, in his letter to the Society dated, March, 1834, then engaged as travelling missionary in New Brunswick, he says: —

"Having found the people divided into several sects, although no regular ministers of any denomination were settled among them, I have judged it my most advisable course not to call forth their antipathies by dwelling on those points in which Calvinists and Armenians, Baptists and Methodists, differ from each other, or from the tenets of our Established Church; but, by exhibiting "the ful-

ness of the Gospel," in a practical manner, to meet the spiritual necessities of all, and, if possible, produce a general impression that, whatever might be the case of other ministers, that of the Church of England is certainly capable of supplying all which the soul of man requires "for doctrine, reproof, correction, and instruction in righteousness." With this view, while cautiously avoiding the unfathomable depths in which some have vainly sought the origin of evil, I have aimed so to apply the holy and unchangeable law of God to the conscience of my hearers, as to make every one sensible of his own actual need of a Saviour from sin. Shunning scholastic contentions concerning justification, I have freely proclaimed the great and glorious truth, that "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have received the atonement." In the same manner, without entering into metaphysical discussion concerning regeneration and grace, I have universally held forth the promise of the Holy Spirit as the christian Comforter, the peculiar privilege of the new covenant, the guide and patron of the faithful under the dispensation of the Gospel. And finally passing by the debateable ground of the intrinsic merit of human actions, I have laboured, above all things, to lead on my flock to the great practical end and purpose of all religion, inculcating the evangelical lesson, that a "sober, righteous, and godly life" is the natural effect and indispensable criterion of a saving faith; and that they only who thus "follow the Lamb," will eventually find themselves "redeemed by his blood." Such, with occasional observations on the union which ought to subsist among the members of Christ's Church, and exhortations to cultivate that spirit of mutual forbearance, peace and charity, which, in God's good time, might restore its primitive glory and happiness, has been the substance of my preaching; and, with hum-

ble gratitude, I am enabled to state that the intended effect has been in some measure perceptible. I am informed that persons of different religious professions have been heard to express the precise conviction which I was anxious to create, I have seen men, widely opposed on the customary subjects of controversy, meet within our National sanctuary as if they had been of one communion. And I entertain a confident hope that, if the ministry of our Church could be thus maintained in the district, the faithful and zealous pastors who will, we may trust, in process of time, be settled in its different parts, would find the general mind prepared to receive them, and might, without much difficulty, *unite those in the bonds of the visible church, whom one and the self-same spirit had already united in "one heart and one soul."*

DIOCESE OF FREDERICTON.

Population according to Census of 1840, 156,000.

„ *according to Estimate 1848, 200,000. The members of the Church are supposed to be more numerous than any other denomination in New Brunswick.*

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Lord Bishop.—The Right Rev. JOHN MEDLEY, D. D.

Archdeacon.—Ven. GEORGE COSTER, A. M.

Bishop's Chaplains.—Rev. J. W. D. GRAY, D. D. and Rev. S. BACON, A. B.

		Returns of 1845.				
NAMES OF THE CLERGY IN 1849.	PARISH OR MISSION.	Number of Churches.	Stations.	Total Congrega- tion and Mission Stations.	No. of Communicants.	Number of Persons Con- firmed this Year.
Rev. J. W. D. Gray, D.D. Rec- tor, Rural Dean,	St. John.	2		1500	360	70
„ Alex. Stewart, Curate,						
„ Richard Wiggins,						
„ B. G. Gray, D. D. Mis- sionary,						
„ Wm. Harrison, Rector,	Portland.	2	2	900	120	78
„ Frederick Coster, Rector,	Carlton.	1		500	70	41
	Visiting part.	2	4	300	30	20
„ Christ. Milner, Rector,	Westfield,	2	1	400	97	53
„ Wm. E. Scovil, A.M. Rec- tor and Rural Dean,	Kingston.	3	1	490	236	63
„ Abraham Wood, Rector,	Waterborough	1	2	250	25	30
„ N. A. Coster, Rector,	Gagetown.	1	4	750	73	6
„ J. M. Sterling, A. M. Rec	Maugerville.	2	1	270	50	
„ Geo. Coster, A. M. Rector and Rural Dean,	Fredericton.	1		1000	200	106
„ Wm. Q. Ketchum, A. B. Curate,						
„ Chas. P. Bliss, Assistant	St. Ann's Cha- pel. Frdkton.					
„ W. H. DeVeber,						

NAME OF THE CLERGY IN 1848.	PARISH OR MISSION.	Number of Churches. Stations.	Total Congregation, Parish and Mission Stations	No. of Communicants.	Number of Persons Con- firmed this Year.	
Rev. Edwin Jacob, D. D. vice prest. and principal of King's College,	Fredericton, Chatham and Newcastle,	2	350	160	40	
„ James Cookson,	officiating at Bellisle.					
Vacant.	Douglas.	2	3	400	63	
„ A. Stuart, Missionary,	Stanley.					
„ Joseph Elwell, Mission'y	Prince William	2	2	150	35	7
„ S. D. L. Street, A. B. Rec- tor and Rural Dean,	Woodstock.	4	1	400	100	48
„ S. J. Hanford, A. B. Curate						
„ John McGivern, A. B. Mis.	Andover and Madawaska.					
„ Thos. Robertson, Rector,	Lancaster,					
„ Saml. Thomson, A. M. Rec	St. George.	2		400	73	25
„ Jerome Alley, D. D. Rec- tor, Rural Dean,	St. Andrews.	2	4	550	116	21
„ James Neales, Rector,	Grand Manan.	1	3	250	12	24
„ Skiffington Thomson, L. D. Rector,	St. Stephen.					
„ John S. Thompson, Mis.	St. Patricks.					
„ James W. Desbrow, Mis.	Simonds.					
„ Thomas Maghee,	Sussex Vale.	3	4	470	80	50
„ W. Scovill, A. M. Rect'r	Norton.	3	3	450	250	94
„ W. Walker, A. B. Rect'r	Hampton,	3	1	825	150	79
„ Geo. Jarvis, D. D. Rector and Rural Dean,	Shediac.	6		264	92	65
„ Alfred Weeks, Curate,	Cocaigne.					
„ R. Simonds, A. B. Rect.	Westmoreland					
„ Samuel Bacon, A. E. Rec- tor and Rural Dean,	Miramichi.	3	4	268	29	33
„ Noah Desbrow, Rector,	Bathurst.					
„ W. N. Jaffrey, Missiony.	St. Mary's.					
„ R. D. Palmer, Mission'y	Springfield and Johnston.					
„ W. Boyer,	Monkton.					

NAME OF THE CLERGY IN 1848.	PARISH OR MISSION.	Number of Churches.	Stations.	Total Congregation, Pa- rish and Mission Stations	No of Communicants.	Number of Persons Con- firmed this Year.
Rev. John Black, A. M. Rector	Kingsclear.	2		170	39	50
,, J. N. Dewolf, Rector,	Sackville.	3		350	54	52
,, W. H. Tippet, Rector,	Queensbury.					
,, David Wetmore,	Wilford.					
,, James Hudson, Visiting	Miramichi.					
Missionary,						
" George J. Carey.						

APPENDIX.

Missionaries and Catechists of Socy. P. G., within the British Provinces from 1703 to 1847.

YEAR.	Newfundld.		Nva Scotia.		N. Brunswk		L. Canada.		U. Canada.		Bermuda.	
	Missiona- ries.	Catechsts &c.	Missiona- ries.	Catechsts &c.	Missiona- ries.	Catechsts &c.	Missiona- ries.	Catechsts &c.	Missiona- ries.	Catechsts &c.	Missiona- ries.	Catechsts &c.
1703	1											
1733	2											
1737	2			2								
1749	2		3									
1752	2		4									
1757	2		4	1								
1762	2		4	2								
1766	2		6	4								
1779	3		7	5								
1781	2		7	5								
1784	2	1	9	4	7	1			2	1		
1786	3	1	9	4	7	1			2	1		
1793	4	2	17	12	10	5	1		3	1		
1800	4	6	17	15	8	8	5		3	1		
1805	4	5	14	16	9	10	1		7	2		
1810	3	3	15	18	9	10	3		6	2		
1818	5	11	20	23	9	11	5		10	2		
1821	4	12	30	41	16	19	20	1	19	2		
1826	7	24	30	48	18	32	20		26	3	1	2
1827	7	25	24	44	17	33	21	1	30	5	1	2
1831	13	25	33	43	26	27	28	1	39	6	1	2
1843	27	*	48		29		51		88		4	
1846	24		43		35		53		90		3	
1847	24		46		36				91		6	

* The number of Catechists not given in the late reports of the Society.

Table of Colonial Dioceses and Bishops.

DIocese.	Date of Erection.	NAME OF BISHOP.	Date of Consecration.
NORTH AMERICA.			
Nova Scotia.	1787	John Ingles, D. D.	1825
Quebec.	1793	George J. Mountain, D. D. Bishop of Montreal administering the Diocese.	1836
Toronto.	1839	John Strachan, D. D.	1839
Newfoundland.	1839	Edward Field, D. D.	1844
Fredericton.	1845	John Medley, D. D.	1845
WEST INDIES.			
Jamaica	1824	Aubrey Geo. Spencer, D.D.	1843
Barbadoes.	1824	Thomas Parry, D. D.	1842
Antigua.	1842	Daniel G Davis, D. D.	1842
Guiana.	1842	William P. Austin, D. D.	1642
INDIA.			
Calcutta.	1814	Daniel Wilson, D. D., Metropolitan of India.	1832
Madras.	1535	Geo. Trevor Spencer, D. D.	1837
Bombay.	1837	Thomas Carr, D. D.	1837
Colombo.	1845	James Chapman, D. D.	1845
SOUTH SEAS.			
Sydney.	1836	W. Grant Broughton, D. D. Metropolitan of Australia.	1636
Melbourne.	1847	Charles Perry, D. D.	1847
Adelaide.	1847	Augustus Short, D. D.	1847
Newcastle.	1847	William Tyrrell, D. D.	1847
New Zealand.	1842	George A. Selwin, D. D.	1841
Tasmania.	1842	Francis Russell Nixon, D.D.	1842
Cape Town.	1847	Robert Gray, D. D.	1847
Gibraltar.	1842	George Tomlinson, D. D.	1842
St. James, at Jerusalem.	}	Samuel Gobat, D. D.	
Church of England in France.		M. H. F. Luscombe, L.L.D.	
		Wm. Hart Coleridge, D. D. late Bishop of Barbadoes, Warden of Missionary College, Canterbury, England.	

Bishops of the Church in the United States. 1848.

DIOCESE.	Date of Erection.	NAME OF BISHOP.	Date of Consecration.
Illinois.	1835	Philander Chase, D. D. Pri- mus.	1819
Maine.		George Burgess, D. D.	1847
New Hampshire.	1844	Carlton Chase, D. D.	1844
Massachusetts.	1797	Manton Eastburn, D. D.	1842
Rhode Island.	1843	John P. K. Henshaw, D. D.	1843
Vermont.	1832	John Henry Hopkins, D.D.	1832
Connecticut.	1784	Thomas Church Brownall, D. D. L. L. D.	1849
New York.	1787	Bishopric vacant.	—
Western New York.	1839	Wm. Heathcote Delancey, D. D. L. L. D.	1839
New Jersey.	1815	Geo. Washington Doane, D. D. L. L. D.	1832
Pensylvania.	1787	Alonzo Potter, D. D.	1845
Delaware.	1841	Alfred Lee, D. D.	1841
Maryland.	1792	Wm. Rollinson Whitting- ham, D. D.	1840
Virginia.	1790	William Meade, D. D. John Johns, D. D. Coad- jutor.	1829 1842
North Carolina.	1823	Levi Silliman Ives, D. D.	1831
South Carolina.	1795	Christ. E. Gadsden, D. D.	1840
Georgia.	1841	Stephen Elliott, jr. D. D.	1841
Ohio.	1819	Charles P. McIlvaine, D. D.	1832
Mississippi.			
Kentucky.	1832	Benj. Bosworth Smith, D.D.	1832
Tennessee.	1834	James Hervey Otey, D. D.	1834
Alabama.	1844	Nicholas H. Cobbs, D. D.	1844
Michigan.	1836	Samuel A. McCoskey, D.D.	1836
Louisiana.	1838	Leonidas Polk, D. D.	1838
Indiana.	1835	Jackson, Kemper, D. D.	1835
Missouri.	1844	Cicero Stephen Hawks, D.D.	1844
Wisconsin, Iowa and North West Mis- sion. }		Jackson Kemper, D. D. Bi- shop Elect.	
Arkansas and Texas.	1844	George W. Freeman, D. D. Missionary Bishop.	1844
Florida.		Stephen Elliott, jr. D. D. Provisional.	

FOREIGN STATIONS.

Amoy, in China.	Wm. J. Boone, D. D.: Mis- sionary Bishop.	1844
Turkish Dominions.	Horatio Southgate, D. D.	1844

MISSIONARY STATIONS IN THE EAST.

Greece, Athens, 2 Missionaries, 3 Catechists and Teachers.

Western Africa, 4 Missionaries, 14 Catechists and Teachers.

Total number of Bishops and Clergy in the American Church in the year 1848—1463.

Accounts of the Proceeds of the Clergy Reserves of Canada West for the Year 1846.

When the Act 3 & 4 Vic. C. 78, went into operation in 1840, the re was invested in England, at 3 per cent, £113,810 7 0

Amount added during the years 1841, 1842, 1843, 4, 5 and 6, £56,942 17 3

of which £30,909* 0 2 Stg was invested in England, 30,909 0 2

£144,719 7 2

Of this sum £23,060 2 2½ is in 3 per cents, and 110,500 0 0 in 5 per cents,

Canada Debentures, a loss of £7159 5 0 occurs in changing the 3 per cents into Canada Debentures at 5 per cent, consequently the sum invested stands thus, 137,260 2 2

Interest on £23,060 2 3 Consols, 691 16 0 Stg.
on £114,500 Debentures,
5 p. c., 5725 0 0

£6116 16 0 Stg.

This is the annual Income from Investments in England. (In Currency,) £7807 2 1

The Annual Revenue from Investments in Canada, £31,114 11 1½ at 5 p. c., 1555 14 6

9362 16 7

Amount of Revenue from Interests on Instalments on Sales on Credit and Rents of Leased Lots in 1846, 18,296 17 5

(Currency,) £27,659 17 0

* Balance consumed in expenses.

**Statement of the Proceeds of the Clergy Reserves of
Canada East in the year 1847, from the
Appendix to the Assembly Journals,**

Amount vested in England at the time of passing the Act of Parliament 3 & 4 Vic. C. 78,	£47,259	14	11
Since added by Sales or from other sources in 1842 by the Commissioners of Crown Lands,	£561	9	1 Cy.
Ditto in 1844 by Commissioners of Crown Lands,	1940	19	11
	2502	9	0
Out of this sum there has been remitted to Eng- land,	461	9	4
Total invested in England,	£47,721	4	3
Interest at 3 per cent,	£1437	12	7
Equal to, (Curry.)	£1749	2	3
In 1846 £1900 was invested in the Province in Debentures, yielding,	95	0	0
Total Revenue of Reserves, (Curry.)	£1844	2	3
January 27, 1847.			

Funds of King's College, Windsor.

Visitor's Fund,	(Currency,)	£1415	16	2
General Fund,		1000	0	0
Building Fund,	(Sterling,)	5157	6	11 3 p. c.
Library Fund,		1673	10	7½ 3½ p. c.
		£9246	13	8½
INCOME PER CENT.				
Provincial Grant,	(Sterling,)	400	0	0
Interest on Dr. Warnford's				
Donation of £1000 Stg. at 4 p. c.,		40	0	0
ANNUAL				
Allowance from the Society for the Propa- gation of the Gospel for Divinity Scho- larships,	}	300	0	0
Chaplain, in 1848,		25	0	0
For general purposes, (to be withdrawn,)		250	0	0

ERRATA.

- Page 14. For 2 years, read 3 years.
18. For 1739, read 1769.
21. For 1762. He went,—read 1762, he went.
28. For six years of their existence, read six years of its existence.
37. For 5 years, read 3 years.
42. In note to this page, for 1797, read 1787; also for 1826, read
49. For Rev. Mr. Melledge, read Millidge. [1836.
51. Read Rev. J. C. Clinch.
69. Note to this page, read at parish church.
81. For Coburgh, read Cobourg.
82. For to County of Megantic, read to the County of Megantic.
For down north side of St. Lawrence, read down the north
side of the St. Lawrence.
91. For intentions, read intention.
104. In the Table leave out the word “ Vacant” in the first column
and read the name L. Dolittle opposite the name Lennox-
ville in the second column.
122. For Stations read Station.
126. For Rev. J. Snidhurst, read Smidhurst.
136. In the note, for are contributed, read was;—for Colonial
Bishop’s fund, read Colonial Bishop’s Committee.



